

ERITAS IN CHARITATE
HARITAS IN VERITATE



Converted Catholic

MAGAZINE OF
OUR CHRISTIAN
HERITAGE . . .

McCARTHY,
ROMAN CATHOLICISM
AND POLITICS

THE CONFLICT OF
ALLEGIANCE

NOT BY MIGHT
NOR BY POWER

ROMAN CATHOLIC
CHRISTIANITY

MARCH 1955

FAREWELL / to Rome

*Farewell to thee, Rome! though thy false glare and splendour
 Beguile many feet to thy blood-stained shrine,
No longer I'll serve thee, my judgment surrender,
 My senses discredit, or deem thee divine.*

*Too oft have I bent the weak knee in devotion,
 Too oft have poured forth my full spirit in prayer
To thy frail wafer-god, and sought, with emotion,
 The suffrage of saints who I know cannot hear!*

*Farewell to thee, Rome! though elated with glory,
 Full proud of the conquests which thine arm has made,
Vaunt well of thy prowess, exult in thy story;
 But soon must thy name, like the autumn leaf, fade!*

*Thy tapers be quench'd; thine altars be crumbled,
 And incense no more in thy temples ascend;
Thy triple-crowned Pope from his eminence tumbled,
 Whilst few hearts will love thee, and none will defend.*

*Farewell to thee, Rome! though in scarlet attired,
 And deck'd like a bride, in thy jewels of state;
Though thy sceptre be own'd, and thy beauty admired,
 And senates and monarchs regard thee as great —*

*Yet I dare not honour that sceptre obtrusive,
 Nor worship thy dragon, or deem thee my home.
Thy promises all have proved vain and illusive —
 I'll serve thee no longer — farewell to thee, Rome!*

by Samuel Phillips Day

*formerly a monk of the Order of Presentation, who wrote this
poem from the depths of his heart in June of 1847, in London.*



Converted Catholic

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The Great Conspiracy

We have the only government on earth where the people themselves rule. The government here exists for the people, and the people do not exist for the government. For over 160 years we have gone on our way with our own concept of government, and we know what freedom means. Are we fools enough to abandon our course and listen to the siren songs of those whose design it is to destroy this great Government, and fit it into a new world government with a heterogeneous collection of nations whose ideas of the purpose of government conflict with our own? Instead of destroying our national spirit, it should be increased. If other nations want to follow our example, let them do it; but to let any foreign combination direct the affairs of this Government would be intolerable and will never be permitted. It could not be done by force. And if the American people are alert and prize freedom and liberty as much as I think they do, this false, insidious, and conspiratorial scheme to subdue us will never prevail.

I have faith in the American people, when they are armed with the facts.

I have faith in the Divine Ruler of this universe, who has sustained us in the past; and I have an enduring faith that He will not desert us in our efforts to maintain a government of freedom and liberty here on these shores where it began.

**Hon. Usher L. Burdick
of North Dakota**

*(From his speech in the House
of Representatives, April 28, 1954)*

Editor: Walter M. Montaño

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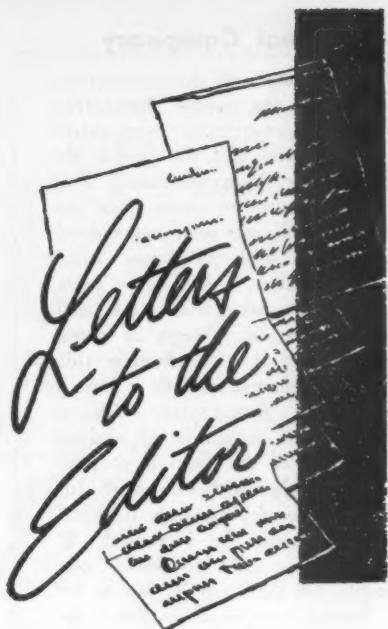
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ONLY PLACE OF FORGIVENESS

Please send me your CONVERTED CATHOLIC magazine as I am interested in reading it. I was brought up a Catholic but never felt my sins were forgiven until I went direct to the One I had sinned against — my Jesus — and He forgave my sins and now I am a born-again Christian. I have walked and talked with Jesus and can say I truly know Him.

Mrs. V.H., Somerset, Ky.

USEFUL IDEA

As you know, I am an enthusiastic observer of your work, and the blanks you mailed to me to secure free copies for the enlarged CONVERTED CATHOLIC for the first three months was a wonderful idea.

I have a number of members who are bothered with the problem in one way or another, and I have taken the liberty to write their names and addresses on these blanks because I think they would be good prospects for the magazine.

I hope every one of them subscribes. I shall advertise the new and enlarged CONVERTED CATHOLIC in my parish.

L.K.Z., Montroe, Mich.

DEMANDS LIFE'S BLOOD

I believe that one of the ministries that deserves pouring out our life's blood is the fight against Roman Catholicism in the United States. Our ministers need to be awakened to the conditions in our own country that they might be able to better fight against this poisonous force that would destroy every freedom and liberty that we now enjoy. I know of no better way to help our ministers to arise to meet the challenge than to place in their hands your magazine and would like to take advantage of this opportunity that you have offered in sending for three months free, a copy of your magazine. The following list are prominent minister friends who I feel will be candidates to subscribe to your magazine and at the same time will be able to have tremendous influence in opening the eyes of others to the growth of this corruption in the U.S. and will do something about it.

S.S., El Salvador, S. A.

A JOY

I want to thank you for your able assistance to me in helping to solve my family problem. After reading your pamphlets and having my children read them, we had some long and serious talks. We were unable to hear your Rev. Carl Mrzena, but certainly it was Divine guidance that led me to you with my problem. I am sure that my fight against the Roman influence of my children will now be successful. Please send me the CONVERTED CATHOLIC for two years. Enclosed find money to cover this subscription and the expense you have already incurred in my behalf. May God bless you and your associates in your priceless work for Him.

R.D.E., Bath, Michigan

A SAMPLE SUBSCRIBER

I have been a subscriber to your magazine most of the time for about fifty years. Dr. William J. Erdman, father of Dr. Charles of Princeton, N. J., put me in touch with the magazine. Father O'Connor was then editor I think. Dr. Erdman was a friend of his. I like your magazine and read it from cover to cover, then loan it to neighbors, then mail it to someone.

On a separate sheet I am sending list of persons to whom you may send the three months subscriptions. I will could pay something toward this, I hope they will all become regular subscribers.

E.

OUR PRAYER

People must be told what and how to do it the right way. Your magazine in this country should have a circulation of a million or more. I know that I can never wait to finish in order to send them to someone who I know would be interested and I fervently hope you have many new subscribers.

J.F., Jersey City, N.J.

JUST READ IT ONCE

I am looking forward to the new and enlarged CONVERTED CATHOLIC magazine, which I have received the past twelve years and enjoy so very much.

I am sending you four names of people who will enjoy reading the magazine and learn much from it as I have. I hope they will become subscribers to it.

Mrs. F.J.S., Richfield, Wisconsin

VALUABLE

It is certainly a generous offer you are making to send free copies of CONVERTED CATHOLIC to so many new readers.

We have been subscribers for several years and find it one of the most valuable magazines we take.

Mrs. C.R., Charleston, Ill.

HELPING PASTOR

I am enclosing my check for a year's subscription for the CONVERTED CATHOLIC magazine. I have thoroughly enjoyed my 1954 issues of your excellent periodical. May God continue to bless your very important work for the Glory of Christ; particularly now in 1955 when you are undertaking an even greater edition of your magazine.

I assure you that I am doing all that I can to interest members of the Grenora Parish in subscriptions to Christ's Mission. I shall remember your faith mission before the Throne of Grace.

I agree with your often asserted truth, "There is no greater menace to American Freedom and Religion than the political and psychological pressures brought to bear by Rome."

More power to you.

W.A.H., Grenora, N.D.

NO ARMOR AGAINST TRUTH

I know this magazine has been a blessing to me many times and also has given me many opportunities to witness to Catholics and pass the magazine on to them; in fact, about nine months ago I gave a magazine to a Catholic priest and he was much impressed by it although he did say that all that was written in it was not true. To this I replied that if it wasn't true the Catholics surely would sue you and you have not been sued yet so he didn't say any more but took the magazine and read it. I prayed the Lord would speak to his heart through the magazine.

M.F., Rochester, N. Y.

REAL USE

I look forward to each copy of your magazine and then pass it to my friends. It is helping me to witness for Christ to several Catholic friends.

Mrs. A.D.W., Richmond, Va.



MCCARTHY, ROMAN CATHOLICISM, AND POLITICS

"Dr. Montaño, as we pray from day to day for our country, our president, our Congress and for our Constitutional Government to stand until the Lord comes for us, there is something going on in Washington that we would like to understand better. We want to ask you about it as we believe you are in a position to know the answer better than the average Christian Leader of today. Senator McCarthy is the problem. We know he is Roman Catholic. We, of course, should be glad for everyone who is alert to the danger of Communism, yet if he is being backed by the Roman Catholic hierarchy in America to complete their control of the Government, then are we not in greater danger from that source than from the Communists right now?"

This is a sample of the letters that have come to our editorial desk. The question is, how much responsibility can be attributed to McCarthy for the accusations leveled against the Roman Catholic Church? Certainly, the American people are divided in their opinion. To some, he is a hero, an apostle. To others, he is a false prophet, a witch-hunter. But whatever direction the general consensus takes, one thing is clear: McCarthy is in the service of his church, and that church has its capital in Rome.

Mrs. James Thursen of Albuquerque, National Chairman of Americans for McCarthy, charged in a nationwide radio broadcast that Archbishop Bernard Sheil of Chicago has been "silenced" by the Catholic Church to prevent him from making further verbal attacks on the Senator from Wisconsin.

Msgr. Edward R. Martin, appearing at a New York meeting as the representative of Cardinal Spellman, charged that over five million dollars has been pooled "to kick Joe McCarthy out of the Senate" — solely because of "his Catholic ideals."

EDITORIAL

WALTER M. MONTAÑO

Dr. Arthur L. Miller, minister of the Mountview Presbyterian Church, Denver, second largest Presbyterian church in the United States, made the following statement when he spoke as a guest on the Mutual Broadcasting System's "Sounding Board": "A woman who risked her life in East Germany in order to oppose Communism . . . told me the best friend Soviet Russia has in America is Senator McCarthy. I agree with that statement."

Whether McCarthy is adjudged a patriot or an opportunist, there are certain facts that stand out, and we feel that they should be noted:

1) That the American hierarchy fights against Communism solely for the survival of the Roman Catholic Church regardless of whether in the end the United States becomes victor or vanquished, is clearly evidenced by a series of Roman Catholic declarations.

2) That in this strategy of Roman Catholic war against Communism Senator McCarthy is the most effective and useful servant of the Vatican's ambitions, admits no doubt.

3) That irrespective of his ecclesiastical elevation or his social standing, the Roman Catholic citizen who becomes critical of Senator McCarthy's actions becomes automatically persona non grata and is condemned to oblivion or subjected to ostracism, is a known fact.

4) That Rome is determined to back McCarthy with all her material power and her political influence, as long as he remains a loyal and obedient executor of Rome's plans, is amply confirmed.

As for us, we feel that if McCarthy were working alone, without dependency on and loyalty to the Roman Catholic Church, he would be doing a great service to the country, but as a Roman Catholic he is bound to follow the dictates of the Canon Law and the instructions of the hierarchy. It is precisely here that his actions become highly suspicious, as we shall attempt to show in greater detail in the April issue.

THE CONFLICT OF ALLEGIANCE

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ."

THE manifest object of the men who framed the institutions of this country, was to have a State without religion and a Church without politics—that is to say, they meant that one should never be used as an engine for any purpose of the other . . . For that reason they built up a wall of complete and perfect partition between the two."

So stated Justice Jeremiah S. Black in his address on Religious Liberty in 1886. History and contemporary affairs amply justify this American concept of true religious freedom, since favoritism, persecution, and intolerance almost invariably result from a union of Church and State, one or the other of which becomes jealous of its own declared prerogatives.

A cursory glance at twentieth century totalitarianism will illustrate vividly the nadir to which religious freedom sinks when safeguards are removed. Whenever either the church or the state is a tool in the hands of the other, freedom—not only of religion, but of speech, assembly, press, and so on—inevitably suffers. By way of example, Mussolini, a virtual atheist, found it expedient to conclude a concordat with the church, which he in turn used to suit his own purposes. The Communist regime, completely totalitarian and atheistic, has conferred upon the established church varying degrees of governmental support, meanwhile using the church for state purposes.

In Spain, on the other hand, the church uses a totalitarian state to further its own ends. The same situation exists in a number of Latin American countries, such as ill-fated Colombia. In each case, religious freedom is the sacrificial victim.

THE Roman Catholic hierarchy of America have declared that their church has no intention of disturbing the relations between church and state nor of scrapping the principle of separation of church and state in order to attain a union of the two. They even go so far as to asseverate that their church has never done this anywhere at any time. Such remarks are prompted by expediency and usually stem from a desire not to offend the sensitivity of the non-Roman Catholic public or arouse their suspicion.

Fearing that violent reactions would be stirred up among the American people if the true meaning behind these papal teachings were revealed, apologists of the Roman Church resort to subterfuge and evasion in order to hold down bigotry, intolerance, and fear. But the documents of the church are self-explanatory, and we need not use Jesuit casuistry to scrutinize and expose them.

Pope *Gregory VII*, who ruled the Roman Church from 1073 to 1085 and whose claims have never been disproved by his church, declared in his "Bull" of Excommunication against Henry IV of

Germany: "But since I have reached this throne by your grace, I believe that it is your will that Christian people should obey me, by the power which you (St. Peter) have transmitted to me of binding and loosing in heaven and on earth. Thus, for the safety of the Church, and in the name of God all-powerful, the Father, Son, and Holy Ghost, I prohibit Henry, who by reason of an unheard-of pride has elevated himself against us, *from governing the kingdoms of Germany and Italy*. I free all Christians from the oaths which they have taken to him, and I prohibit all from serving him as a king; *for he who would oppose our authority deserves to lose his crown, his liberty, and his life.*

"I burden Henry, then, with anathema and malediction; I devote him to the execration of men, and I deliver up his soul to Satan, in order that the people may know that the Sovereign Pontiff is the rock upon which the Son of the living God has built His church, and that the gates of hell shall never prevail against it." (De Cormenin, *History of Popes*, Vol. I, p. 370)

Furthermore, *Gregory VII* held that Saxony was a fief of the Papacy. He claimed that Spain was the property of the pope and that he had the absolute right to demand homage from the Emperor of Germany, the kings of England, Hungary, Poland, Russia, and Denmark, and to release the subjects from their oath of allegiance in case of refusal. Therefore, when he noticed that many bishops refused to withdraw their support from their kings, he tried to foment disobedience and revolt by letters such as the following, written to the Bishop of Metz:

"Perhaps these miserable slaves of Kings would maintain that God, when He said to St. Peter, 'Feed my lambs,' excepted princes, but we will remonstrate that Christ, in giving to the Apostle power to bind and to loose men, *excepted no one*. The Holy See has absolute power over all spiritual things: *why should it not also rule temporal affairs?* God reigns in the heavens; His Vicar should reign over all the earth." (Ibid., p. 371)

Another explanation of the principles upon which he acted is given by *Gregory VII* himself in the following instruction: "God is Spirit; He rules matter; *thus the spiritual rules above the temporal order*. The pope is the representative of God on earth; *he should, then, govern the world*. To him alone pertain infallibility and universality; all men are submitted to his laws, and he can only be judged by God; he ought to wear imperial ornaments; people and kings should kiss his feet; Christians are *irrevocably submitted to his orders; they should murder their princes, fathers, and children if he commands it . . .*" (Ibid., p. 377)

THE results of such false teaching of the Roman Church arrogating for her popes absolute power and authority over civil rulers, governments and churches have been like thunderbolts cast into Europe, often disrupting the prosperity and peace of nations, and causing endless strife, war, rebellions and bloodshed.

However, later popes still continued to defend the unjustifiable position of Gregory VII with regard to church and state. A glance at the record of the popes that followed him will prove this assertion.

Pope Boniface VIII explicitly stated in his Bull "Unam Sanctam" that the Roman Catholic Church was the source of political power and thus the State must be the puppet of the Roman Church. The *Catholic Encyclopedia* gives the following summary of the principles and conclusions of this Bull, concerning the spiritual and the secular power and their mutual relation:

"1) Under the control of the (Roman) Church are two swords, that is, two powers, the expression referring to the medieval theory of the two swords, the Spiritual and the Secular.

"2) Both swords are in the power of the Church; the Spiritual is wielded in the Church by the hand of the clergy; the Secular is to be employed for the Church by the hand of the civil authority, *but under the direction of the Spiritual Power*.

"3) The one sword must be subordinate to the other: the earthly power must submit to the spiritual authority, as this has precedence of the secular on account of its greatness and sublimity; for the spiritual power has the *right to establish and guide the secular power*, and also to judge it when it does not act rightly. When, however, the earthly power goes astray, *it is judged by the spiritual power* . . .

"4) This authority, although granted to men, and exercised by man, is not a human authority, but rather a Divine one, granted to Peter by Divine commission and confirmed in him and his successors. Consequently, whoever opposes this power ordained of God opposes the law of God and seems like a Manichaean to accept two principles. Now, therefore, we declare, say, determine and pronounce that for every human creature it is necessary for salvation to be subject to the authority of the Roman pontiff." (*Catholic Encyclopedia*, Vol. XV, pp. 126-27)

THUS, the State must be subject to the Roman

Church and follow its every command in case of dispute, because the Roman Church through the pope personifies the will of God on earth, and is altogether supreme over any state, government, constitution, or church.

Paul IV defended the same proposition, as is evident from his Bull "Cum apostolatus officio" of 1558: "the pope as God's representative, has full power over nations and kingdoms; he judges all, and can be judged by none in this world."

Pope Gelasius I once made this statement on the inferiority of the State: "There are two powers by which chiefly this world is ruled: the sacred authority of the priesthood and the authority of the kings. And of these the authority of the priests is so much the weightier, as they must render before the tribunal of God an account even for the kings of men." (*Ibid.*, Vol. VI, p. 406)

In addition, the *Catholic World* concisely expressed the Roman Catholic point of view when it

declared that "while the State has rights, she has them only in virtue and by permission of the supreme authority and that authority can only be expressed through the Church." (*Catholic World*, July, 1870)

Leo XIII, one of the greatest of modern popes, in his encyclical "Immortale Dei" says: "Then it was that the power and divine virtue of Christian wisdom had diffused itself throughout the laws, institutions and morals of people; permeating all ranks and relations of civil society. Then, too, the religion instituted by Jesus Christ, established firmly in befitting dignity, flourished everywhere, by the favor of princes and the legitimate protection of magistrates; and Church and State were happily united in concord and friendly interchange of good offices. The State, constituted in this wise, bore fruits important beyond all expectations . . . And if we inquire how it was able to bring about so altered a condition of things, the answer is—Beyond all question, in large measure, through religion . . .

"A similar state of things would certainly have continued had the agreement of the two powers been lasting. More important results even might have been justly looked for, had obedience waited upon authority, teachings, and counsels of the Church, and had this submission been especially marked by greater and more unswerving loyalty." (Great Encyclical Letters of Leo XIII, pp. 118-119)

Thus Leo XIII tenaciously holds that society will be considered as being well-ordered only when the State and Roman Church are united, i.e., "when kingdom and priesthood be at one, in complete accord."

AMERICAN Roman Catholics padlock the doors of history when one refers to the union of Church and State of the Dark Ages; but Leo XIII, in the above statement, proudly points out those very ages as the pattern to be followed in all countries, including America. Therefore, it is absurd for Roman Catholics of America to maintain that the papacy has given up its old ideas of union of Church and State. As a matter of fact, the papacy and Roman Catholic theologians have condemned and still condemn today the separation of Church and State.

Pope Pius IX, in his Syllabus of errors of 1864, condemned as error the doctrine that "the Church ought to be separated from the State, and the State from the Church." (Clause 55)

Pius X, in his Encyclical "Vehementer nos," taught that to hold that "affairs of the State ought to be separated from the affairs of Church is truly a false and exceedingly pernicious doctrine."

The most able Roman Catholic commentators on this subject concur in the same opinion. Rev. Dr. Guido Cocchi, C.M., one of the foremost of present-day Roman Catholic Canonists, holds that the "separation of the Church and State is a system:

a) that is *impious*; because it denies that society as such ought to worship God;

b) that is *irrational and absurd*; because (1) it separates the good of a citizen from the good of the faithful; (2) it deprives civil society of those helps proceeding from the rules of morality which are dictated only by religion;

c) that is *unjust*; because it subverts the order established by God, who encourages concord between the two societies;

d) that is practically *harmful* to the good of souls and curtails the rights of the Church; it even resolves itself to opposition to the Church; denies her the right of teaching, of exercising the acts of worship, and of supervising over the institutions of children in public schools; it affords 'occasions for conflicts' between Church and State; and encourages 'the faithful in the double alternative of violating both the laws of the State and of the Church.' (Sac. Doct. Guidus Cocchi, C.M., *Commentarium in Codicem Juris Canonici*, Editio V, Vol. I, pp. 80-81. Imprimatur by C. Aloisius Cocco, Vic. Gen., 1938. This is a book used in all Roman Catholic seminaries either as a text book or main reference book.)

THUS, the papacy and Roman Catholic authority have not discarded their old ideas of the union of Church and State; they only hold them in abeyance until such a time as they can be put into practice.

Furthermore, Leo XIII, in the Encyclical "Immortale Dei," sets down the pattern to be followed by all civil society, including America. He teaches that "first and foremost it is the duty of all Catholics worthy of the name and wishful to be known as most loving children of the Church . . . to endeavor to bring back all civil society to the pattern and form of Christianity which we have described" (i.e., union of Church and State as found in the Dark Ages). (Great Encyclical Letters, p. 132.)

This means that all the Roman Catholic believers in every country and under all flags will, if they are "Catholics worthy of the name," "endeavor to bring back all civil society" to the pattern of the medieval ages, when State and Church were united in purpose, rule, worship, and government. In the words of Pope Leo XIII, "it is a grave and fatal error not to permit the Church to participate and direct the affairs of the State; to exclude the Church, founded by God Himself, from the business of life, from the power of making laws, from the training of youth, from domestic society, is a grave and fatal error." (Great Encyclical Letters, p. 124)

Some American Roman Catholics may advance the opinion that these ideas of the popes and Roman Catholic theologians on the question of Church and State do not apply to the United States, because it is heterogeneously non-Catholic. But American Catholics must be reminded that the official Roman Catholic teaching is that the authority of the pope by right is not limited to Roman Catholics only. It embraces all baptized Christians, no matter what their denomination. "Every baptized person," says Liberatore, "is more a subject of the Pope than he is of any other earthly ruler." (Liberatore, *La Chiesa e lo Stato*, p. 39)

As to the obligation of non-Catholics, we cite the following from a work of Philip Hergenrother: "The Church considers all the baptized as subject to her laws. Whoever is validly baptized is made through baptism a member of the Church of Christ. Baptism involves obligations to the fulfillment of the entire Christian law, *subjection to the jurisdiction of the Church*. In consideration of the baptismal character *all the baptized are in duty bound to observe in general the laws of the Church*. Still, distinction is made here in point of doctrine. *Formal heretics, namely, those who by their own act of rebellion have fallen away from the Church, are bound by all the Church laws without exception. Other non-Catholics are subject only to those laws which aim primarily at the common good of Christendom, not, however, to those which respect immediately the sanctification of the individual.*" (Philip Hergenrother, *Lehrbuch des Katholischen Kirkenrechts*, p. 117)

The logical inference is this: 1) When the pope and the Roman Catholic theologians order that there should be a union of Church and State for the good of Christendom, then non-Catholics, because they are subject to the laws of the Roman Church which aim at the common good of Christendom, must follow out the commands of the pope and Roman Catholic authority to achieve a union of Roman Church and State here in America.

2) The American Roman Catholics should read Pope Leo XIII's Encyclical "Catholicity in the United States," written specifically to the American Roman Catholic Church, wherein he declares: "For the Church among you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and impartiality of tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for the State and the Church to be, as in America, *divorced and severed*. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His Church, in virtue of which unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

Thus Leo XIII holds that the great stride made by the American Roman Catholic Church is due not to the American principle of separation of Church and State but in spite of it, and that it would be a great deal more advantageous if Roman Catholicism became the religion of the State. And, note well, this statement is made by a pope with whom no Catholic "worthy of the name" can disagree. The pope according to Roman Catholic doctrine is the vicar of Christ on earth, and for a Roman Catholic to ignore the dictum of the pope is tantamount

to ignoring Christ. Then, too, by the same logic, a pope's official pronouncement automatically becomes the fixed personal view and property of every American Roman Catholic.

3) American Roman Catholics should remember the statement made by Pius XII on October 31, 1947. By implication, he rebukes American Roman Catholics who believe that Church and State should be separate. He proclaims "that the Roman Church and State are inseparable. Lest anyone should think such a union should not be so close and complete, anything taught to the contrary certainly does not deny any union between the two and still less does it dictate a cold and disassociating aura of agnosticism and indifference."

4) Rev. Dr. Guidus Cocchi, after condemning the principle of separation of Church and State as a system that is impious, absurd, unjust, and so on, specifically states: "de facto many are the nations in which the system is practiced, as for example, England, *United States of America*, Brazil, Cuba, Canada, Austria, etc."

WHAT the Roman Church seeks in America through the union of Church and State can be established by listening to some Roman Catholic authors. "All that is essentially comprised in the union of Church and State can be thus formulated: The State should officially recognize the Catholic religion as the religion of the Commonwealth; accordingly it should invite the blessing and ceremonial participation of the Church for certain important public functions, as the opening of legislative sessions, the erection of public buildings, etc. . . . and delegate its officials to attend certain of the more important festival celebrations of the Church; it should recognize and sanction the laws of the Church, and the religious as well as the other rights of the Church members." (Ryan and Miller, *The Church and State*, pp. 34-35. Imprimatur of Cardinal Archbishop Farley, 1952)

Dr. Guidus Cocchi goes much further than Ryan and Miller and says that the State "ought to make laws that would not contradict canonical legislation" and "ought to help in these things necessary to the ecclesiastical society; to repel attacks of the enemies of the Church; and ought to help her against heresy and apostasy"; "the Civil Society is held also to contribute temporal aid [money, schools, churches, hospitals, convents, monasteries, etc.] in those things necessary for her in her proper order." (*Op. cit.*, p. 84)

The State ought to recognize the fact that the "Church has authority in res mixtas" (mixed things) such as "matrimony, institutions of children and youth (schools and colleges), the defense of public morality, contracts with oaths, holydays that must be celebrated by both societies, the disturbance of peace through heresy and its propagation, the civil regulation as to sacred places, the administration of ecclesiastical good." (*Ibid.*, p. 55) The State ought to recognize that "the Church enjoys indirect power over temporal and political things." (*Ibid.*, p. 50) "The Church is a true moral person with the right of possessing, retaining and

administering properties." (*Ibid.*, p. 94) The State can not punish clerics for transgressing its laws because this "belongs to the Church because of *privilegii fori*." (*Ibid.*, p. 92)

IN sum, the impossible predicament of the American Roman Catholic, who dwells in a free republic, becomes only too evident, for, while pledging loyalty to his own government and Constitution, he also swears allegiance to a monarchical and foreign government, the papacy, whose fundamental principles are diametrically opposed to every democratic ideal.

We believe that since the spheres of the Church and the State are totally different, they must be kept distinct and separate, neither intruding into the realm of the other. The Church should faithfully carry out its spiritual duties, and not try to control the State; the State should faithfully fulfill its civil and political duties and not attempt to hold mastery over the Church.

Our Lord Jesus Christ Himself established the correct relation that should exist when He declared: "My kingdom is not of this world." Again: "Render unto Caesar the things that are Caesar's, and unto God, the things that are God's." (John 18:36; Mark 12:17; Luke 20:25)

Matthew 17:24-27 records that Christ, although King of heaven and earth, still obeyed the laws of His country and paid tribute to the Roman emperor.

The Apostles, too, following the example of Christ, ordered Christians to give all due respect and obedience to the government, rulers and laws of their country. "Let every soul be subject unto the higher powers" (i.e., civil powers). (Rom. 13:1) "Put them in mind to be subject to principalities and powers, to obey magistrates . . ." (Titus 3:1)

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliceousness, but as the servants of God." (I Peter 2:13-16)

A NOTE OF APPRECIATION

It would be impossible for me to adequately express my deep appreciation to the many readers, friends, and organizations who have extended their sympathy on the occasion of Mrs. Montaño's illness. Although I am unable to acknowledge each one personally because of the pressure of time and circumstances, I am most grateful in this hour of need.

Mrs. Montaño continues in the same critical condition in the Glendale Sanitarium, where she has been hospitalized since January 21. For the benefit of those friends who have asked where they could write to her personally, the address is: 1509 East Wilson, Glendale, California.

On behalf of us both, I should like to request the continuance of your prayers.

Walter M. Montaño

by Gen. Douglas MacArthur

not by MIGHT nor by POWER

Much of my life has been dedicated to the profession of arms. Much of my experience has been in the practice of the art of war. For such a one it is a rare privilege, indeed, when an occasion arises permitting construction rather than destruction, to build not to destroy.

SPIRITUAL ARMY

Such was the unusual and unique opportunity presenting itself in the field of religion when our victorious soldiers entered Japan. These were veteran troops, troops who had come from behind, soldiers constantly outnumbered and consequently operating in the shadow of death. Now they had come through against all odds and were duly thankful to a merciful God. They were spiritual to the highest degree, the most spiritual army of modern times. They were men who prayed before they fought, men who built their churches even before they built their hospitals.

Japan itself was in a state of utter collapse. It was completely exhausted; its long war effort had reduced its industrial output to almost nothing. Its military defeat had not only destroyed its sense of self-reliance but its sense of self-respect. The religious disintegration was even worse. It was universal and absolute.

CHRISTIANITY WANTED

In this vacuum, social and spiritual, the occupation began. Three concepts of divinity existed in Japan prior to the war: Shintoism, bred to the native culture of the Japanese; Buddhism, introduced from the Asiatic mainland; Christianity, an Occidental importation, a poor third. The

latter influence became negligible during the war.

The first two were practically taken over by the government as a means of regimentation of the masses. The priesthood represented one of the most cultured, influential and intellectual segments of society but was dominated by the state. The temples were supported by national funds and the priests themselves, to all intents and purposes, were but agents of these in political power.

BELIEF IN INVINCIBILITY

Under government tutelage the people had been thoroughly indoctrinated with a belief of the invincible character of their armed forces. The propaganda was complete and up to the very end no Japanese dreamed of anything but victory. The shock of sudden defeat was thus enormously increased and left the populace doubtful and resentful, not only of their military and political leaders but of their religions as well.

I am a Christian and an Episcopalian. . . . I therefore felt that it became my duty as a soldier of God to attempt to restore and revive religion in Japan to fill this moral vacuum just as it was my duty as a soldier of the republic to revitalize the material well-being of the country; that to fulfill my obligations it must be of the spiritual as well as of the flesh. But the problem was how.

NEEDED SPIRITUAL AID

Should I, with my full military power, arbitrarily decree the adoption of the Christian faith as a national religion? Like all men of human frailty in their hour of defeat and despairing agony I knew they must turn to some higher spiritual power for moral comfort and support. Would not this be the moment to order them to abandon their own and turn to our God?

Their utter helplessness, their dire necessity, born of complete disaster and dependence, would perhaps have forced an outward compliance but it would have been only a fictitious and superficial sham and surely would have defeated the very purpose I had in mind.

The solution I adopted I believe you would have approved. It was to befriend all religions, to permit complete freedom of religious worship as individuals might choose, to free all creeds, Shinto, Buddhist and Christian, from any government control, to stop all proselytizing of the church by national subsidy, to return to the temples their fundamental obligation of religious tutelage, to make the priest no longer an agent of political coercion or espionage activity. In short, to render unto God that which is His and not unto Caesar what belongs to God.

AROUSED CURIOSITY

It worked like a charm. The priesthood responded to their release from governmental dominance with a spiritual fervor that swept all before it. No slave passing to freedom ever exceeded this buoyant reaction. The religious vacuum disappeared and because I was a Christian, and had acted so, it aroused among the Shintoists and Buddhists a great curiosity of the religion which had dictated my decision.

Their own creeds, good in part as they were, were based to some extent on a quid pro quo concept that one should do good in this life because he would profit from it in the life to come; that he would be repaid; that he would get back more than he put in as a reward in another world was a main incentive. The concept of faith, the concept of Christ, that man should do what is right, even if it entailed personal sacrifice, that the urge of conscience was greater than any material reward were something new and novel.

GREATEST OPPORTUNITY

It seemed to me that the great opportunity was to guide Shintoism and Buddhism toward this basic concept of religious faith



GEN. DOUGLAS MACARTHUR

rather than the impossible task of replacement by a conqueror's own creed.

If the lesson of the Scriptures, of the Sermon on the Mount could be integrated and welded into their own religious cultures, its basic spirituality would be common to all, it would mean little

whether a Japanese were a Buddhist, a Shintoist or a Christian.

I called upon America for Bibles and over 100,000 were raised with an ultimate figure of three times that number, and that is the story up until now.

PERSONAL SATISFACTION

I am not trained in ecclesiastical methods nor am I skilled in theological lore, but I want you to know with such frail personal equipment as was mine I did my best and that no phase of the occupation, with its many attempted military, political, and social and economic reforms, has left me with a greater sense of personal satisfaction than my spiritual stewardship.

Although I am of Caesar, I did try to render unto God that which was His. And I even dare hope that through this resurgence of religion Japan will, in the struggle that lies ahead, be indissolubly confirmed against any whose doctrines embrace the deadly poison of atheism. It might prove more potent than bullets or ballots or even bread.

END



On January 26, 1955, Los Angeles was host to a distinguished citizen who may have faded to public view but not to public sentiment. General of the Army Douglas MacArthur, "a Christian and an Episcopalian," addressed 1200 clergy and laymen at the Episcopal Convention luncheon in his honor, at which time he received "An Award of Merit Extraordinary" from the Los Angeles Diocese.

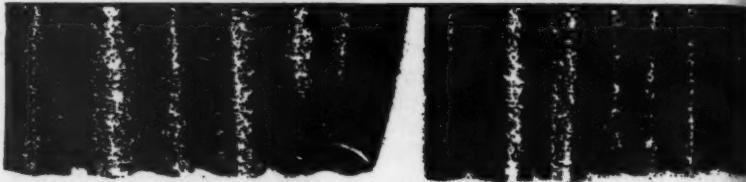
Bishop Francis Eric Bloy, who presented the award, declared that as both soldier and statesman, in war and peace, Gen. MacArthur has exemplified "the highest attributes of Christian stewardship." The General was cited specifically for the "principles of tolerance, understanding and brotherhood of men" he demonstrated in his many years of Oriental service.

In his courageous way, MacArthur accomplished in Japan what only adherence to principle with no thought of personal gain could do. As a full-blooded American, he knew what the embattled Constitution of his own country stood for, and he did not hesitate to apply its principles of freedom of conscience to the task before him.

Because his statement to his fellow Christians eminently illustrates a deep-rooted concept of democracy and the practical rewards of religious liberty, which we cherish and uphold, we feature it in this issue. It is well to note that such integrity of purpose and sincerity of belief are rare qualities in this day of ready compromise and helpless expediency.

Part II

BEHIND THE PURPLE CURTAIN



According to *TIME* magazine, "the Society of Jesus, the order closest to the Pope, has suffered apostasies." Last month we outlined the history of the Jesuit Order. Now we take a look at what *LIFE* magazine said, and, finding the details a bit fuzzy, we sharpen the picture by focusing on Jesuit philosophy, teachings, activities, and aims.

CONSISTENT with its favorable policy toward the Roman Catholic Church, *Life* magazine not long ago featured a fourteen-page spread, amply illustrated, of Jesuit activities in America. With an editorial slant calculated to give no offense to Jesuits or Roman Catholics, *Life* nevertheless did present a few facts that were mildly incriminating. We take the liberty of pointing out several.

First of all, an idea of the impact of Jesuitism in America can be gleaned from the capsule history that serves as an introduction. "In 1566, only 26 years after the Spaniard Ignatius of Loyola had founded the Society of Jesus, its energetic, courageous priests were marching through Florida, converting Indians to the Roman Catholic Church . . . Until

46 years ago part of the U.S. was still considered mission territory by the Church and the Society of Jesus was still sending priests here from Europe. But today, with 31 million Catholics, this country has become a bulwark of the Church and American-born Jesuits have taken on the order's work.

"Though there are many other effective Catholic orders in the U.S. . . . the Jesuits with 7,630 members are the largest, the best organized, the most influential group within the Church. They operate 99 schools, including important universities like Georgetown, Fordham and Marquette, which have a total enrollment of 129,000 students. They edit and publish 25 different periodicals, from contemporary provocative

weekly magazines like *America* to scholarly journals like *Thought*. Jesuits are parish priests, prison chaplains, leaders in scientific research and mediators in labor disputes. As an organization they are so tightly knit, so efficient and so varied in their activities that they have often been accused of being a church within a church.

"The Society of Jesus has had its moments of glory and honor, its moments of defeat and excoriation. But today it is the largest and fastest-growing order in the Church and finds its greatest area of growth . . . in the U.S."

LIKE A LUMP OF WAX

Americans may well take alarm at the above statistics, especially in view of the rigidly controlled course of indoctrination required of every Jesuit priest. "No other order has such an arduous period of training and discipline. For 13 years before ordination and for two years after, the Jesuit must prepare himself by intense study and work," continues *Life*. "Like members of other religious orders, Jesuits take vows of poverty, chastity and obedience, but no

THE JESUIT APOSTASY

other order stresses the last vow so much as they do . . . Though Ignatius emphasized man's free will, becoming a Jesuit means the complete surrender of one's will to one's immediate superior. 'I must let myself,' said Ignatius, 'be led and moved as a lump of wax lets itself be kneaded.'

But the Jesuits are not a cloistered, introverted, otherworldly order. On the contrary, they "immerse themselves in the world to a greater degree than any other religious order. They are as apt to know the songs from *Brigadoon* as Masses by Palestrina, to be as familiar with Willie Mays's batting average as with church statistics. They are at home on a college campus, in a big-city slum or in a Hollywood movie studio."

Ambitious to mold public sentiment and secure key positions, they have with remarkable success invaded such spheres as the movies (Jesuit priests are called on to give "unofficial opinion on the propriety of scripts") and diplomatic service (they operate the only Catholic school in the U.S. for foreign service). Across the country they have "13 law, eight engineering, five medical, seven dental and 16 graduate schools. They operate 12 radio stations in connection with their colleges and in addition, two other stations." The Jesuits are not backward.

"In the 1930s the Jesuits detected that Communists were infiltrating U.S. labor unions. The order immediately went into action, now has a highly trained corps of 'labor priests' and 13 labor schools where workers are taught how to chuck out Communists and where employers and employees can discuss their mutual problems." Jealous of Communist influence and control, they have substituted Roman Catholic influence and control. We are moved to ask parenthetically where the non-Communist, non-Catholic laborer fits in.

COUNTERFEIT REFORMATION

Under the sweeping heading of "Glory and Trouble," *Life* continues with a sketch of the founder of the featured order. Born in 1491, eight years after the

birth of Martin Luther, Ignatius of Loyola was later to be responsible, with his followers, for "stemming the tide of the Protestant Reformation and leading the Catholic counteroffensive known as the Counter Reformation."

To make his followers more effective in the world, he urged them to be "all things to all men" and "even secured a papal dispensation so they would not have to sing the daily office in choir" or wear a distinctive habit. These provisions definitely aided their designs of infiltrating and influencing different countries and levels of society. In England, where they meddled in politics, "they roamed the country in disguise using false names and giving misleading answers when questioned," in effect, hiding behind a "Fifth Amendment."

Life continues candidly: "Though the Jesuits justified the evasions by saying that they were not lies but 'mental reservations' they were accused of making the end justify the means and the word 'jesuitical' came to mean sly and crafty," as we noted in last month's article.

Unable to camouflage certain inescapable facts, *Life* admits that "some of the strongest opposition to the Jesuits came from within the Church itself. Missionaries of other orders complained that the Jesuits were winning converts at the expense of Catholic doctrine. In China the Jesuits had permitted their converts to continue veneration of ancestors and in India had permitted the snobbish Brahmins to continue the observance of caste. But the Jesuits replied that veneration was not deification of ancestors and that caste was of greater social than religious significance. Nevertheless, to keep order in his house, the Pope rebuked the Jesuits and ordered them to desist from such tactics."

As confessors and advisers to kings and princes, "the Jesuits had by the 18th Century gained enormous influence and power. When a monarch wanted a treaty mediated or a diplomatic favor granted he usually turned not to the Pope but to the Jesuit general, who has been called the

'black Pope.' But just when they seemed to be at the very summit of their power, the Jesuits suffered their worst defeat. On July 21, 1773 they were ordered suppressed by Pope Clement XIV."

Although the ban was rescinded in 1814, the Jesuits, because of their inordinate interference with politics and internal affairs, have since been banned from 18 countries and provinces. Even today "the constitutions of two countries, Switzerland and Norway, still forbid them within their boundaries."

At this point, it is well to observe that if the Roman Catholic Church herself found the Jesuits too ambitious and deceitful for the good of the Church and felt obliged to call a halt to their activities, there is every reason for society today to be even more alert and wary of their designs. The tenets of the order were never abandoned, even while they were under interdict, and today they are more active than ever in such fields as missions, education, and labor, all of which carry a great potential for the Roman Church.

Already, as a reward for their devotion, 27 Jesuits have been canonized, and many Catholic universities bear the distinctive, if not distinguished, name of Loyola.

ENEMIES OF FREEDOM

But what about the Jesuits in America today? Has there been any change in fundamental tactics or attitude toward national sovereignty or civil government without church control?

America, more than any other country, realizes what would become of this nation if the enemies of freedom succeeded in their aims. But who are these enemies of freedom? Who is pulling the strings from behind the scenes every time an attempt is made to curtail our liberties? Have we come to discover the real culprits, or only the puppets pushed out in front by their political masters to cover up and bear the brunt of the initial attack?

The efforts put forth to fight the forces of Fascism and Communism, in order to safeguard the gains of democracy, have been frustrated by the fact that few

have been aware that their chief strength lies in their ideology. Only now are alert minds beginning to realize that anti-American forces can never be overcome by opposition merely along the lines of economic interests. Anti-Americanism is but a recent outgrowth of an ideology deeply rooted in the past and will never be successfully met on the battlefield of ideas until this fact is realized. And unless the activating forces set in motion long before Marx, Lenin, Stalin, Mussolini, and Hitler are brought to light, America will never isolate and destroy the enemies of her freedom.

The Neo-Fascism resurrected by the Vatican and the old monarchists, and the Christian Democrats of Italy and elsewhere, are the spearhead of a hidden force which set out long ago to destroy the progress following upon the Protestant Reformation and the American Constitution and to impose a new ideology upon the post-Reformation world.

COUNTER REFORMATION

Space in this article permits only a very brief summary of the counter-Reformation activities of Jesuitism, which led to the rise and present successes of despotic totalitarianism against the liberalizing effects of the democratic Protestant Reformation.

The Thirty Years War, the murderous reign of the Duke of Alva in the Netherlands, the massacre of St. Bartholomew, and the bloody attempts at Catholic restoration in England are infamous and terrifying examples of the anti-Protestant activities of the Jesuit Order in the past. It was the Jesuits who instigated the Dreyfus affair as a means of overthrowing the French Republic and thus nullifying the effects of the French Revolutions of 1789 and 1848. For these, in the Jesuit view, were also the result of the Protestant Reformation.

"The Revolutions of 1789 and 1848," says the Jesuit Father Hammerstein, "were the result of the Reformation. And today we are faced with a choice of an alternative; either to live . . . during these last years of heretic Protestantism or to infect public life

with the principles of Christianity, that is to say *Catholic principles*. Anything else is but half-measure."

THE coalition between certain political parties and the Christian Democrats, under the aegis of the Roman Catholic Church, is the result of this maneuver. The unconscious submission of politicians to Jesuit Catholicism creates the paradox of the pro-Roman Catholic and the anti-Jesuits forming a coalition to support Jesuitism!

This had happened in Germany and was so cleverly done that the real aim of the Jesuits was not realized until Pope Pius XI dissolved the Catholic Center Party and thus left the way clear for Hitler's rise to power. In all this, Hitler had the cooperation of Monsignor Kaas, the real head of the Catholic Center Party.

The role played by former Chancellor Bruning, political leader of the Party, is as obscure as that of his ill-fated colleague Schuschnigg. The present Pope, Pius XII, was papal nuncio in Bavaria at that time and was well known to have been an enemy of the German Republic. After Hitler came to power, he was sent as nuncio to Berlin and immediately drew up a secret concordat between Hitler and Pius XI. Shrewd Franz von Papen, a favorite protege of the Jesuits, also played an important part in preparing the way for Hitler's final victory over

Announcement

May we extend our deep appreciation to our subscribers and friends who have written in or sent in names to acquaint new readers with our magazine.

The response far exceeded our highest expectations, but in doing so also made it impossible to keep on schedule all our work and still send out all of the magazines on time. We do trust you will be patient with us until we complete the huge task.

A word regarding the names that have arrived after December 31st, at which time we had planned to terminate the offer. They will receive the February and March issues but not January as a sufficient quantity is not available. Any names received after January 31st cannot be included in this offer.

the Social-Democrats and all other parties in the Reichstag.

POLITICAL ECCLESIASTICISM

If we look closely into present happenings in our own Western Hemisphere we cannot fail to note a cautious, yet aggressive anti-democratic trend in all official Catholic utterances. American democracy's greatest danger is Jesuitism's political penetration of the most vital arteries of our country, to convert this nation conceived in liberty into a state similar to that of the Latin American republics, whose way of life has always been controlled by Jesuitical power.

The Roman Catholic press in the United States has always ridiculed and openly resented any attempt of the Government to counteract anti-democratic efforts in the Latin American countries. The close observer will not fail to note the pronounced anti-Protestant, anti-Semitic, anti-Masonic, anti-British, and even anti-American tone of official Catholic periodicals and newspapers. They instruct Roman Catholics to write to their senators and representatives in Washington to protest against efforts to pass bills not in harmony with Catholic thought.

Political ecclesiasticism, which thus makes use of man's need of religion to serve its thirst for power, forfeits the right to be called religious. If the field of politics has been so propitious for the growth of Jesuitism in the realm of human rights, the Jesuit Order, on the other hand, has championed the curtailment of all civic and religious liberties. In fact, their confessed doctrine is patent proof of this attitude toward the basic freedoms.

THE RIGHT TO EXISTENCE

It was the Jesuit Cathrein who wrote: "Objectively amongst all churches the Catholic Church alone has the right to existence, because it alone is the true one. Consequently, a Catholic government in an entirely Catholic land must not permit the public exercise of other religious creeds, otherwise it violates the right of the Church. It is not as though a

government had to decide what is true or false, revealed or not revealed, but because it has the guarantee of the infallible ecclesiastical authority. And as, according to God's purpose, all governments and peoples should be Catholic, there ought to be only one religious cult on earth, namely the (Roman) Catholic, so that all humanity should form one great religious family under the Roman Pope, the Vicar of Christ . . .

"But this is an ideal aim which is far from being realized. Actually at the present day in almost all countries different religions are found side by side in peaceful possession. What, then, should be the attitude of a Catholic government in a land with an entirely mixed population towards the different religious creeds? We say a Catholic government advisedly. For a government founded on principles of religious equality must afford the same civil protection to all publicly acknowledged creeds . . . Is it then permissible for a Catholic government to accord complete freedom of public worship to the different Christian or even heathen (Mohammedan and Jewish) creeds if so many and such different denominations come within its sphere of power?

"Our answer is Yes, as soon as these can no longer be prevented from existing without occasioning great evil. True, the non-Catholic creeds have no right to existence in themselves; and unity in the true religion is so great a benefit for the State itself that all efforts should be made to maintain it.

"This, however, becomes morally impossible when once several religious communities have gained a firm footing in a land and cannot be opposed without occasioning greater evil. And, what is more, the Catholic government may even, for very pressing reasons, permit the adherents of other creeds to worship publicly and protect them in this as in their other civil rights. This is civil toleration, which must be distinguished from religious toleration.

"A Catholic of profound conviction and religious education, be he king, minister, mayor or rural policeman, can afford religious toleration to no adherent of

other religions; but the Catholic government may and must afford and practise civil toleration *where it has become a necessity.*"¹ (Italics added)

FREEDOM OF CONSCIENCE A NECESSARY EVIL

The Jesuit Lehmkul stated: "The Catholic Church insists, and has pronounced in recent times through several Popes by solemn decrees, that it is an erroneous, perverse and absurd assertion, springing from the muddy sources of indifferentism, that liberty of conscience is the individual right of every person . . . Freedom of cult can at best be regarded as a lesser, perhaps even a necessary evil, so as to avoid greater ones . . . Inasmuch as by the word 'cult' or denomination, an organized society with definite religious aims, which is not in harmony with the (Roman) Church, is understood, the principle naturally holds good that the denominations separated from the Church have no justified existence; they have no social rights . . .

"In their concrete form they are characterized by an aim which is godless and false, and consequently falsifies human nature and its claims. In this respect, therefore, they can never attain a jot of true right and true legitimization, even should all kingdoms of the world unite in their favor . . .

"It is useless to object that the various sects separated from the Church do not pursue such unnatural aims as heathen superstitions with their many-headed

monstrosity. This may be so . . . But even if the error, to which they adhere in good faith, promotes the general aim of the worship of God, good faith and even unmerited error in no way remove from the specific character of the sects as such the taint of objective illusion and consequent objective illegitimacy . . .

"It is the duty of the State to be Catholic. A Catholic State and a Catholic prince must always regard the denomination deviating (from the Catholic Church) as an evil."² (Italics added.)

A MORBID CONDITION

The Jesuit von Hammerstein declared: "The State, unless it desires to rebel against that to which it owes its entire authority, must be Catholic . . . We consider it a misfortune that in the delirium for freedom of 1848 and the following years complete civil rights were bestowed upon the Jews."

"We regard as a regular and healthy condition that in which the entire population without religious schism acknowledges the (Roman) Church founded by Christ . . . On the other hand, we regard as an *abnormal condition* that in which a large portion of the inhabitants are not Catholic . . . The emancipation of all cults—liberty of worship—should never go beyond the requirements of the individual case . . .

"A monarch, even a constitutional one, must, before he signs a law, regarding the admissibility of which he is not absolutely cer-

(continued on page 27)



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CANDLE OF THE MONTH

For years Roman Catholics have celebrated the Feast of St. Joseph on March 19. Recently, following an old pattern, the Roman Church has turned a brighter spotlight on



THE NEGLECTED CARPENTER

by Dr. Gaspar Langella

A CATHOLIC landmark in Montreal, Canada, is the Oratory of St. Joseph. Perched on the western side of Mt. Royal, the huge towering mass of the shrine overlooks the gay city. But neither the size of the building, nor the number of pilgrims who at this time of the year flock to the gates of the sanctuary to light a candle to the Saint, can compensate for the fact that the Montreal church is the only shrine of any importance dedicated to St. Joseph in the whole of North America.

COMPETITION IS KEEN

By way of contrast to the innumerable Marian shrines of America, where crowned and uncrowned images indulge in doll-like eye-moving, tear-shedding, and miracle-dispensing for the

thrill of tourists and the benefit of parochial finances, the master carpenter of Nazareth has been left in almost complete obscurity. His theological and liturgical exploitation would seem to be long overdue in the annals of the Roman Catholic Church.

Caught in the whirlpool of religious disintegration, the Marian theological and liturgical chain reaction is in full swing. In less than one hundred years, the world has engendered a new theological branch, Mariology, and a new religion, Mariolatry. Two dogmatic definitions did the trick: the Immaculate Conception and Bodily Assumption. While these two are being handed down to posterity, three new Marian definitions are on the waiting list: Co-Redemption of the human race, Mediation

of all graces, and Queenship in the rule of the world!

Compared with the exploitation of Mary, the Catholic doctrinal apparatus about St. Joseph is still in its swaddling clothes. But how long will this stage last?

The first attempt to bring the master carpenter of Nazareth into the central region of Roman Catholic worship was made by Pope Pius X, around the end of the First World War, with the insertion of St. Joseph's invocation (duly enriched with indulgences) into the terminal prayers of the Mass. When we think that the Mass is the central act of Catholic worship, then we fully sense the deeper implications of the papal move. Moreover, an opinion-sampling of representative sections of the Roman Church would reveal in a startling way how widespread is the conviction that the day has come for full liturgical and theological recognition of St. Joseph.

Prepared by centuries of aberration from scriptural grounds, the Roman Catholic Church is ripe for the addition of one more major god to her pantheon. Thus one more barrier will be raised before the sole object of Christian worship, the one true and living God: Father, Son, and Holy Ghost.

SAINTS AND WORSHIP

However much we may respect and love the collateral minor figures of Christian revelation, the Scripture clearly teaches that no religious worship, in any degree or form, can be paid to anyone apart from the Deity. To bow before anything or anyone else but the Holy Trinity is forbidden by the First and Second Commandments.

The Apostles had a very definite idea of the extent of divine worship. They did not make any scholastic distinction or use any sort of casuistry. When the centurion prostrated himself before Peter, the Apostle vehemently forbade him to do so, saying: "Stand up; I myself also am a man." (Acts 10:26) In his impulsive straightforwardness, the Fisherman of Galilee meant: Do not bow before me, as I too am a

sinful man like you. The Apostle John records that when he bowed before the angel who had revealed to him unspeakable things, the angel rebuked him, saying: "See thou do it not: for I am thy fellowservant . . . worship God." (Rev. 19:10; 22:9)

Significantly enough, the word "saint" in the New Testament is always used only in the plural, with one exception in the writings of Paul, where the singular has, however, collective meaning. No one particular individual is ever called a "saint," since the word applies to the whole community of worshipers enjoying the communion of the Holy Spirit. The Roman Catholic fragmentation of Biblical sainthood is unscriptural.

St. Clement of Alexandria (200 A.D.) wrote: "Since there is only one good God, both we ourselves and the angels supplicate from Him alone." Athanasius (370 A.D.), speaking of the Arians who denied the divinity of Christ, said: "But if they say these things are spoken of the Son, let them confess that the saints did not think of calling on created beings to be their helpers and their refuges." (Ironside's *Letters*, p. 29)

It is possible that to mask the new acquisition into the Catholic firmament, a new word might be created and a new scholastic sub-distinction might be made (some word along the line of the Marian hyperdulia). Yet the acquisition would still be spurious and adulterous.

WHAT FUTURE FOR ST. JOSEPH?

Little is said in the Scriptures about St. Joseph. His figure is purposely left in the shadow, which is very becoming to the Saint's role of unique father and husband. Since he has so far been spared from excessive tampering on the part of Catholic theologians, the countenance of the master carpenter of Nazareth still retains its pristine and scriptural traits. It seems, however, that he is going to be disfigured, in much the same way as Mary was altered.

In the complex and sometimes apparently unrelated strands of Roman Catholic devotional life, a growing interest in St. Joseph is definitely noticeable. In the United States, thirteen religious orders, all of recent institution, derive their names from St. Joseph, thus claiming him as their patron saint. We can be sure that, because of the zeal and clannishness which distinguish the inner life of such orders, their adherents will not spare any effort to have their protector and advocate attain full recognition in the official church. They will not have peace until St. Joseph becomes a star of first magnitude in the firmament of the Roman Catholic liturgy. Once the liturgical and theological development of the attributes of St. Joseph is started, who can predict where this newly-invented chain reaction will end?

To the superficial observer, Roman Catholic devotional life is characterized by periodic manifestations, which in recurrent cycles burgeon luxuriantly but have a short life. Shrines and devotions which yesterday were on the lips of everybody, today are not even remembered by name. Yet, in that misleading and complex mutability of the Catholic scene, there are trends which perpetuate themselves through the centuries. One of the most constant lines of development of the Catholic devotional pattern has led to the misconception of the matrimonial state. In spite of clear scriptural evidence to the contrary (see Matt. 12:46; 13:55, and Mark 15:40), Mary is represented as having had no more children after the birth of Christ. As the "mother of God" she is elevated to a supernatural status inconsistent with the record (Matt. 1:25) that she must be a virgin only until God's purposes were fulfilled in her.

This conception, erroneous and foreign to Christian revelation, has been incorporated into the Roman Catholic rationale and deeply imbedded into the practice of piety. At variance with the Scriptures, patristic citations abound in the Catholic Church. Thomas Aquinas is often quoted (*Summa Theologica*, II-IIae, q.

152, a. 2), while the canons of the Council of Trent are reported in Denziger (U. 979 and U. 804). A definite developmental sequence can be followed in recent papal definitions: Gregory XVI in *Mirari vos* (August 15, 1832), Pius IX in *Qui pluribus* (September 9, 1846), Pius X in *Pascendi* (September 7, 1907), Pius XI in *Ad catholici sacerdotii* (December 20, 1935), and finally Pius XII in *Sacra virginitas* (March 25, 1954).

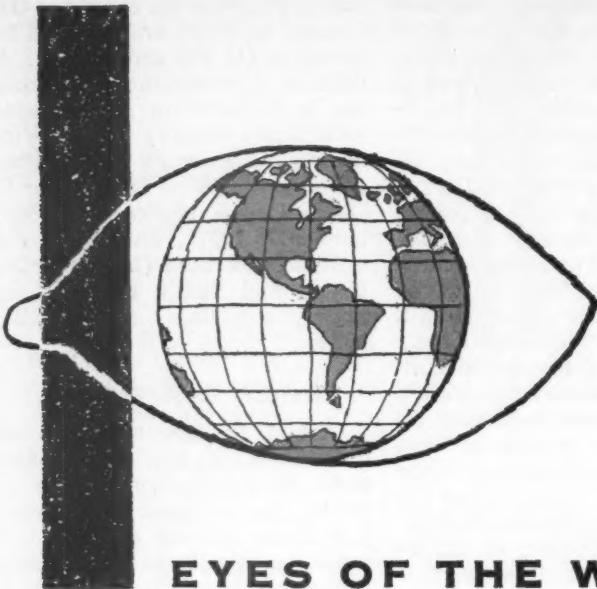
WHICH CARPENTER?

Caught in this crescendo of defamation of the matrimonial state, St. Joseph is in danger of having his character as husband and father gravely distorted. It would be only too bad if Catholic theologians should make of him a symbol of fruitless fatherhood, as this would be a crime against scriptural integrity. As a matter of fact, should the master carpenter of Nazareth undergo the same theological tampering as Mary, very little would be spared of that which makes of St. Joseph such a charming and heart-warming figure. One can only conjecture what trend a "Josephology"—or, better, a "Josepholatry"—might follow.

It seems to be the sad destiny of the Roman Catholic Church that, having once abandoned the solid ground of Christian revelation, she should wander at random on a slippery surface in unpredictable directions. Hypnotized by the brilliant display of constant liturgical splendor, the Catholic layman hardly perceives the aberration of the Church from the true doctrines of Christ. Caught in and bewitched by a continuous flow of religious forms, he remains impulsive as he sees older saints dimmed by the glitter of the newer ones. Pampered in his emotional life, he is offered an unlimited choice and variety as a result of these new liturgical accretions.

But all the while, he fails to realize that he is missing the very essence and *raison d'être* of Christianity: the Master Carpenter of Nazareth and Master of the human race, Jesus Christ Himself, the Son of God.

END



EYES OF THE WORLD

Priest Rebels Against Eisenhower Announcement

Rev. John J. Fitzpatrick, editor of the *Florida Catholic*, paper of the St. Augustine Diocese, telegraphed vigorous objections to President Eisenhower and Secretary of State John Foster Dulles regarding the appointment of George V. Allen as Assistant Secretary of State for Middle East Affairs. Mr. Allen is, at the present time, U. S. Ambassador to India and Nepal.

The reason for Rev. Fitzpatrick's protest is that Allen, when U. S. Ambassador to Yugoslavia three years ago, "took the Communist line" in his "shocking attack" on Cardinal Stepinac, who was "tried" and condemned by the Yugoslav regime. Allen was quoted in a news dispatch as saying the Yugoslavs "had adequate reason from their viewpoint for trying and condemning" this Cardinal. Upon his return to the United States, Allen denied that he ever made such a statement.

Who Fooths the Bill?

According to an announcement made by Supreme Knight Luke E. Hart, the Knights of Columbus will construct a thirteen-story, 350-room hotel in New Haven, Connecticut, at a cost of \$5,200,000, and will lease it to

the Sheraton Hotel Corporation for 99 years. Since New Haven is in need of a new hotel, Mr. Hart said that "this will represent an excellent investment of the order's funds." Work on the new hotel was started in February and according to estimates will be finished in the spring of 1956.

Pope Warns Chinese Against Schism

Affairs in the Far East have been troubling the Pope. Fearful that Chinese Catholics will form an Independent Catholic Church, free from the control of Rome, Pius XII directed an encyclical letter to the bishops, clergy and people of China. The document, dated October 7, 1954, was recently released here.

After briefly outlining the Roman Catholic doctrine that Jesus Christ founded a single church, entrusting it to the Apostle Peter and his successors, the Pope warned that no one who believed or taught anything different could "expect to be considered a Catholic or honored by that name."

Among other things the Pope stressed the point that a national church cannot be considered Catholic, because it would be a negation of the universality, or "catholicity, that causes the so-

cietry founded by Jesus Christ to be above all nations and to embrace them all."

Occasionally bubbles rise to the surface to indicate that all is not peace, harmony, and unity within the high walls of Roman Catholicism.

Two Non-Catholics Become Knights of St. Sylvester

Papal honors have been heaped upon 70 individuals recently, among whom are two non-Catholics. The announcement was made after Archbishop Thomas Boland of Newark, New Jersey, returned from his *Ad Limina* visit (the quinquennial visit to the Pope each bishop must make). Among the various honors extended to the hierarchy and Catholic laymen are two that have been bestowed upon non-Catholics, who have been named Knights of Sylvester.

Sacred Roman Rota Deposed by Papal Decree

The Sacred Roman Rota is the court of appeal for cases handled in the courts of second instance, when the sentence disagrees with that of the diocesan court of the first instance, and it is also the court of appeal, or the court of second instance, for cases decided in the diocesan courts of first instance in Italy. The tribunal handles only marriage cases. The Rota will cease being a court of appeal or of second instance for Italy. When two similar decisions are rendered by a diocesan court of first instance and the court of appeals—in other words, when there are two concordant sentences—the case becomes final, but if the two sentences are discordant, then the Roman Rota is appealed to for final decision. In Italy, the Rota served as the court of appeal. Now, however, in virtue of a new decree, the canons as to appeal observed outside of Italy, will apply to the diocesan courts in Italy. The appeals will henceforth be made from the diocesan courts to other diocesan courts, appointed as courts of appeal.

In this way the work of the Roman Rota will be lightened, since it will receive cases only in the third instance, or on second appeal.

Jesuits Fined for Libel

According to a dispatch from Montreal, Canada, a superior court judge fined two Jesuit priests and a Jesuit institution \$100 and costs for libel. The Jesuits, Rev. Albert Plante, Rev. Eugene Poirier, and the institution La Maison Bellarmin were indicted as jointly guilty. Rev. Plante is editor, and administrator, of "Relations," a French-language Jesuit monthly.

Mr. Martin Dudak, a native of Czechoslovakia, had filed suit for \$1,000 damages, charging that an article in the magazine declared that he had been editor of the Communist newspaper "Ludvov Zvesti."

Pope Claims Temporal Authority

Stressing the authority of bishops in temporal matters, Pope Pius XII, in a special audience tendered to cardinals, archbishops, bishops, and theologians gathered in Rome, declared that the Roman Church's authority is not confined to strictly religious matters. He said that the natural law in its entirety, "its foundation, its interpretation and its application so far as moral aspects extend," is within the purview of the Church. The Pope was especially concerned with Christian rights and responsibilities in the political sphere. Among the various fields of the Catholic Church's concern regarding moral aspects of temporal problems were social questions, the licitness of war, and the totalitarian state, according to the pontiff.

An extensive study by Protestant leaders is being made as to the implications of the Pope's statements.

Former Priest Receives Stalin Award

In December, 1953, Andrea Gaggero, Roman Catholic priest defrocked for participating in the 1950 Warsaw peace conference, was to appear in Moscow to receive the Stalin Peace Prize. He had been refused a passport by the Italian Government. In November, 1954, however, he attained his goal by securing said award.

Anti-Bingo Drive in New York

On January 5, a bill was introduced in the New York State legislature to legalize bingo. This legislative measure is being fought by Protestant "minutemen" all over the State. The anti-bingo drive is sponsored by the New York State Council of Churches, representing seventeen Protestant denominations and 4,000 congregations with an estimated membership of 1,500,000.

The Rev. Kenneth A. Roedarmel, general secretary of the Council, declared that the anti-bingo forces would match their strategy to what happens in Albany. So-called "minutemen" selected from among the clergy and laymen will carry the anti-bingo message to churches and business organizations throughout the state.

Rev. Mr. Roedarmel said that "however harmless in outward appearance and under certain circumstances," bingo "is a new tool of organized gambling syndicates which has already been exposed in the national press . . . We must reject as undemocratic and immoral the implication that a form of gambling which would continue to be prohibited to the general public as wrong and anti-social, is right and proper when conducted by our churches and by moral leaders in our society."

Priest Marries Divorcee

The Rev. Norman Stuber, born in Ford City, Pennsylvania, twenty-nine years ago, and until recently vicar of the Roman Catholic cathedral in Corpus Christi, Texas, has abandoned the priesthood to marry a divorcee with two children. His marriage took place at Kingsville, Texas, last December 20.

Reverend Stuber went to Corpus Christi in June, 1952, to take charge of a diocesan telephone service, "One Moment, Please," which provided an inspirational message when the service phone number was dialed. He also had three weekly radio programs on local stations and last May conducted a month-long radio program of a religious nature on a national radio hook-up. One of

his programs was beamed abroad on the "Voice of America."

The former priest declared that he met his wife, Dorothy Rogers, 29, as a consequence of his radio programs. She was in the employ of Radio Station KRIS as the control operator for his broadcasts.

Stuber secured a dispensation from his religious vows that he had taken in the Order of Capuchin Friars (a branch of the Franciscan Order) in November of the past year. Among other things, he said: "I have experienced many difficulties and threats since my decision and I want no further publicity."

Chicago's No. 1 Man

Cardinal Stritch, Archbishop of Chicago, has again received Illinois automobile license No. 1, according to an early announcement from Springfield by Secretary of State Carpenter. Where Catholics are in the majority and where the mayor is Catholic, the authorities of the Church of Rome come first.

Catholicity Weak in Cuba

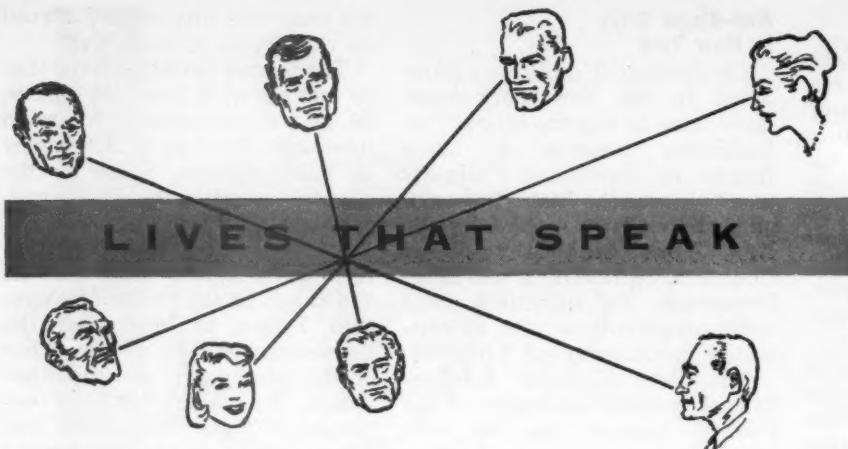
A survey made by the Bureau of Information of the Catholic University Group at the National University, Havana, Cuba, shows that only one out of four Cuban Catholics practices his faith. Those in charge of the poll disclosed that 96.5% of Cuba's six million people believe in God, but only 66.5% believe in the divinity of Christ. Catholics number 72.5% of the total population.

No formal religion is followed by 19% of the Cubans. Protestants constitute 6% of the population, Spiritualists 1%. Jews, Masons, Santeros and Nanigos (the latter two being semi-African cults) make up 1 1/2%.

Now Is The Time

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The Lord Has Turned

Christians frequently speak of the sinner turning to the Lord, but it is a profound truth that the Lord first turned to the sinner. Consider a few texts:

"Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." (Jer. 31:3)

"Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." (Is. 43:1)

"The Lord . . . is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." (II Peter 3:9)

". . . the goodness of God leadeth thee to repentance." (Rom. 2:4)

"We love Him, because He first loved us." (I John 4:19)

HOW DID IT HAPPEN that you turned to the Lord and became a Protestant, after having been a Roman Catholic priest for many years? Did you read any Protestant books? Did you approach a Protestant pastor to seek his guidance? Or was it that you went to a Protestant meeting, during which time you became converted?"

Protestant people frequently ask me such questions, but I must always give them the same answer: "No, I never did any of those things before my conversion, simply because they are forbidden to the members of the Roman Catholic Church, to which

I always tried to be very loyal and sincere."

"Then, how did it happen that you turned to the Lord?" they insist.

To be quite frank, I did not turn to Him; rather, it was the Lord who turned to me, and in His infinite mercy liberated me from the spiritual captivity in which I had been kept since the early days of my childhood.

MY EARLY YEARS

I was born in Poland — an overwhelmingly Roman Catholic country, about 92 percent of her population belonging at least formally to that Church — so I

was born into a strictly Roman Catholic family. As a seven-year-old boy I started attending a primary school, where, in addition to the ordinary subjects, we were given religious instruction by a priest, consisting of some stories from the Old and New Testaments and many definitions from the Catechism.

At that time two desires arose in my little heart: to come nearer to Jesus and to acquire a better knowledge about God. It was like hearing the call of the Lord in my heart, although at that time I, like Samuel, did not realize that it was actually His call and understood still less how I could possibly answer and fulfill it. Since the Bible was a forbidden book, my heart remained hungry and thirsty for God and His truth for many years.

DURING those early years, however, there is one occasion in the life of a Roman Catholic child when he is supposed to be brought very near to Jesus. This is the solemn moment of his first Communion. Unfortunately, that moment left me bitterly disappointed. Why?

Before those little children of eight or nine years are admitted to their first Communion, they must go to their first confession

of sins, and to perform it properly they are the subjects of a long and careful preparation. During the six months period of preparation for our first Confession and Communion, our priest did not endeavor to fill our young hearts with trust and love for Jesus. He was anxious rather to fill them with fear and terror by reminding us again and again that we must confess all our "mortal" sins to the priests in confessional because if we did not, we would commit a sacrilege and be condemned to suffer in hell for ever and ever.

to Me

This is perfectly proper Roman Catholic theology, but it is a cruel doctrine to impose on the susceptible minds of little children, who as a result are often dominated by terror the rest of their lives. As for us, we forgot nearly everything about our expected meeting with Jesus and concentrated entirely upon the difficult task of recollecting all our sins (since we did not know which was mortal and which was not) without forgetting any. We went through real torture of mind because of our fear of eternal damnation. Some children asked their parents to help them, while others spent hours writing down long lists of their transgressions, which they tried to memorize, all the while fearful lest something should be forgotten at the decisive moment of Confession.

Some of us used to take those lists of sins to the church and try to read furtively from them as we knelt before the priest, trembling with fear because it was forbidden. This fear remained in the hearts of many for the rest of their lives, weakening and paralyzing their wills until they became completely enslaved under the spiritual dictatorship of their church and clergy. It was enough later on for them to be told to obey only the church even instead of their own conscience, not to attend any "heretic" meet-

ings where the pure Gospel was preached, not even to think about leaving their church, for which they would be excommunicated and consequently condemned to hell.

It was enough, however, to break completely many a child's heart and to drive them into



REV. R. K. MAZIERSKI

psychical disease for the rest of their lives. I have seen such victims of this religious terror and have been deeply shocked.

I DECIDE TO BE A PRIEST

After finishing high school, I had to decide about my career. I still heard the voice of the Lord calling me to come to Him and felt in my heart the desire to devote all my life to Him. But how could I do it? Since I had always been taught that the only way to Him was through His only true Church, I did not see any other way to answer His call than to become a priest in the Roman Catholic Church. All other churches I had been taught to regard as untrue, heretic, anti-Christ, and I sincerely believed it.

Accordingly, I enlisted as a student of the theological faculty at Lwow University. As students of theology, we were obliged to live in the Seminary, which was very much like a monastery, situated upon a hill and surrounded by high walls, which enclosed small cells and long corridors.

At first I felt very happy there. Everything seemed so different from the outside world and destined to bring us very soon into a personal union with God and our Saviour. Our lives were now devoted to two main occupations: devotions and the study of theology, both of which I practiced with all the zeal and eagerness of a young man.

Every day I went to one or two Masses, each morning attended Communion, and once a week went to Confession. With utmost care I performed all daily meditations, read religious readings and said prayers, attending evening services, prayed rosaries and litanies, read many books describing lives of canonized saints and honestly tried to imitate them, and soon was regarded as one of the most devout students in the Seminary.

But all those efforts and "merits" did not bring me near to my Saviour, and I was greatly disappointed.

ALL theology students, called "clerics," often had to attend long but beautiful liturgies at the cathedral of the town, where they were conducted either by the archbishop or the bishop, assisted by many of the clergy in their silver and golden robes glittering with precious stones. The high altar adorned with beautiful flowers and shining with plenty of candles and electric lights, the fumes of the fragrant incense, the slow and precise movements of the celebrating clergy, their singing of the medieval Gregorian melodies — all combined to create a sort of mystical atmosphere, to such an extent that the church seemed to many a simple soul the anteroom of Heaven.

But gradually I found out that those beautiful, attractive ceremonies of the church were merely external things, and behind them there was no Spirit at all. They were often performed by the priest in such a manner that I was horrified. It was not difficult to realize that they themselves did not believe in what they were doing.

Often during those solemn liturgies at the cathedral, even

the higher clergy used to whisper to each other, relating some jokes or making fun of some part of the sacred functions they were performing. Sometimes they celebrated in a hurry like officials who wanted to finish their jobs quickly and close their files. How often I was reminded of the bitter complaint the Lord put into the lips of His prophet: "This people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me . . ." (Isaiah 29:13) I shuddered at the very thought that some time in the future I might become like one of them, as one of our greatest Polish poets (A. Mickiewicz) wrote:

*"Without a heart and without a spirit,
Behold the people of skeletons!"*

I QUESTION MY "SPIRITUAL FATHER"

Theology is defined as science about God, and so to acquire this science we attended the lectures of the best priest-professors at the local University. It was in connection with studies on the Old and New Testaments that at last, and for the first time in our lives, we had to read and study the Bible.

Some passages of the Scriptures were especially commented upon by our professors, and the Bible we used was in the approved edition, provided with "notes," or official church explanations, on nearly every page. Although we were not allowed to read the Word of God without those notes, it became evident to me before long that they tended to obscure the simple meaning of the Word and were sometimes even quite contradictory.

Trying to find the right solution from a study of the official church doctrines, or so-called "dogmata," I started to fall into some doubts and came to the conclusion that something somewhere must be wrong. But what and where? Worried by such doubts in my conscience, I went to see our "Spiritual Father," who was an especially appointed

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priest to guide and advise us in our spiritual difficulties.

After listening carefully to what I had to say, he gave me the following answer: "You know that there cannot be anything wrong in the teaching of our church, as she is the only true Church of Jesus Christ upon this earth. If there is anything wrong, it is in your conscience, in which you, being a young man, rebel against the authority of the church. This is a sort of spiritual temptation which often besets young students of theology." Then he advised me not to worry or try to find the solution to my doubts but rather to forget about them.

After the interview I honestly tried to follow the advice of the priest. Many times I fought against the voice of my conscience, which continued to warn me that something was wrong,

but never succeeded for long. My spiritual struggle actually continued all during the time of my theological studies up until the time of my ordination.

At that time I was faced with a very difficult decision. Since I was still in doubt and felt that something was wrong, I wondered if I should withdraw and refuse ordination. Not wanting to rely upon my own feelings, I went to see one of the most devoted and experienced priests in town, to whom I unburdened my heart.

When I asked him what I should do, he replied: "There is no reason at all for you to withdraw from ordination. Everybody at some time or other has some doubts about the doctrines of our church, but they are not sin as long as you fight against them and try to get rid of them. Anyway, after you have been ordained a priest, the Archbishop will soon send you and your colleagues to work in parishes, and you will have so much to do that you will not even have time to think about your doubts any more."

This advice reassured me, and so I accepted the ordination and became a priest.

MY FIRST PARISH

Only about a fortnight later, I received from the Archbishop's Chancellery my first appointment as a curate to a vicar in a small town in the southeastern part of Poland. My vicar, apparently considering me too young and inexperienced to work in the town, entrusted me with the spiritual care of country people in some twelve villages belonging to the same parish.

I found that those poor peasants, who had little education, were very simple souls devoted to their church and above all anxious to secure by all means their own salvation. Very often I felt compassion for them and their children because of their simple trust in their priests, whom they were taught to regard with utmost reverence as mediators between themselves and God, and representatives of Jesus

(continued on page 31)

"Famine...not of Bread
but of hearing the words
of the Lord" AMOS 8:11



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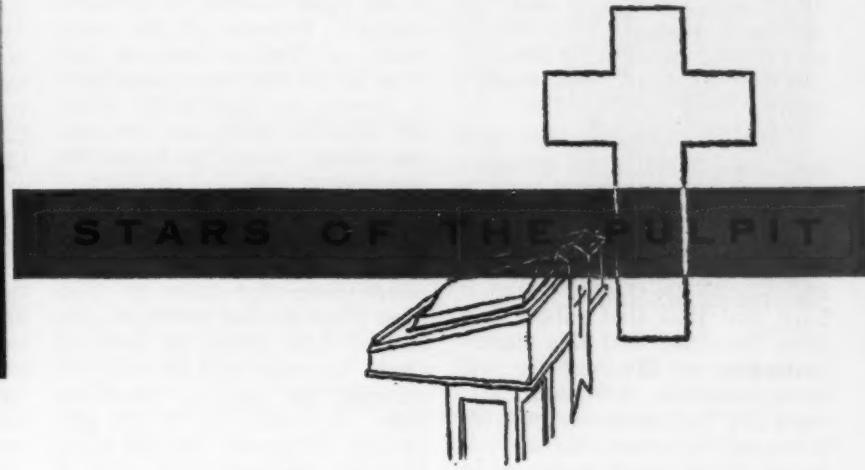
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REV. PAUL W. KOPP

Can you just leave God and religion alone? Do you have to receive or reject Christ? The paradox is that if you don't make a decision, your decision is already made.



Life's Living Option

by Rev. Paul W. Kopp

William James expounded what he called "life's living option." Every man, he said, is in LIFE'S LIVING OPTION, by which he meant that every man has a choice to make; every man has the ability to make that choice; there is a consequence to that choice, and while he is choosing, he is in one of the choices. Let me illustrate.

Picture a man in a car stalled on the railroad tracks and a train bearing down on him. This man is in LIFE'S LIVING OPTION. He has a choice to make—to stay in or get out of the car. He has the ability to make that choice, and there are only two consequences—life, if he gets out; death, if he stays in. However, while he is making the choice, he is one of the choices; i.e., while he is choosing, he is in the car.

Again I illustrate. Picture a

man with a serious ailment being diagnosed by a doctor. The verdict is "an operation or death." That man is in LIFE'S LIVING OPTION. A choice to make—operation or no operation; ability to submit to the operation; the consequence of life or death, and while he is deciding what to do, he is dying.

Once more I illustrate. Suppose you were in a dark room unaware that your hands were dirty. Then a friend walked in and turned on the light, thus revealing the dirt on your hands. You are now in LIFE'S LIVING OPTION: a choice to make—living up to the light by washing your hands, or ignoring the light by leaving them dirty; ability to wash your hands; and the consequence—clean hands or dirty hands. While you are deciding what to do, they are dirty.

SPIRITUALLY speaking, every man at one or more times in his life is in LIFE'S LIVING OPTION. That is, he has a choice to make—to receive Christ or reject Him; he has the ability to accept Christ or refuse Him; the consequence is forgiveness or condemnation. And while he is choosing, he is in one of the choices. Until he believes, the Bible says he is condemned already. Now let us look at these three points.

First, every man has a choice to make. Jesus said, "He who is not with me is against me, and he who does not gather with me scatters." (Luke 11:23) "But," some object, "why do I have to decide? Why cannot I be neutral? I will just leave Christ alone and will not make a choice one way or another." I have met many people who say it does not need to be an "either-or" proposition, for they just leave religion alone.

The answer to this is simple indeed. We cannot leave God alone because God will not leave us alone. We cannot be neutral concerning Him, for He is not neutral concerning us. Jesus Christ, Who gave us the highest and most accurate revelation of what God really is, told us that God is a seeking God. The true God is not

one who hides in the heaven waiting for religious men seeking God to find Him at last. Rather, our God takes the initiative. In Jesus Christ, He was even "made flesh and dwelt among us," and now His Spirit is constantly, lovingly knocking at the door of man's life seeking admission. True religion as revealed by Jesus is not man seeking God, but God seeking man.

The Bible teaches that man need not ascend to get salvation or descend to discover it for it is nigh, even in our mouths; that is, it is ours just for the honest recognition of His Presence. Believe and confess that Jesus Christ is Lord and that God raised Him from the dead, and this sincere confession of life and lip will bring salvation (or God) into one's life, for whosoever in faith, believing, calls upon His name is saved. To be saved means to be made whole when God comes into one's life.

Every man has a choice to make, for God knocks at every man's door, and there are only two things man can do about a knock. He can let the stranger in or close the door on his presence. And of course, to ignore the knock is as much a refusal as closing the door by saying "no." There is no such thing as not responding to a proposal, for no answer is a "no" answer, and Jesus Christ is God's love-proposal to every creature. Once we hear God's story of love, we also hear the voice of Jesus say, "Be mine and I will be yours." Every man who has heard the gospel has had to say "yes" or "no" to this question.

Second, every man has the ability to make that choice. We had nothing to do with where or when we were born, nothing to say about our minds or bodies, but once we were here, we soon discovered that in many respects we could do with our lives, our minds, our bodies just as we please, for the will is the most powerful possession a man has. Man's will is more powerful than the atom bomb, for the bomb in itself is harmless—it is only destructive when man's will says "Bombs away!" With his will, every man has the ability to say "yes" or

"no" to God. So we read that "whosoever will" may come.

Third, there is always the consequence: "Not condemned," or "Condemned already." It is like driving down a highway called "condemned already" with a fork to the right reading "no condemnation." Because of the great mercy of God, as long as man lives, he has the power and ability to choose the fork to the right, but until he takes the "no condemnation" road, he is on the "condemned already" highway.

I USED to think that eternal life was the gift a just man received from God when he died. Now I understand that one gets eternal Life when he receives Christ by faith into his life, for we read, "He that has Christ has Life." (I John 5:12) If this gift of Life is not only for the hereafter, but for the present, then it stands to reason that the opposite of this Life, or condemnation, is not only for the hereafter, but for the present. Now—today—one has either Life or condemnation.

Does Christ condemn men? No—never. Christ merely judges men. The doctor who accurately diagnoses an ailment as fatal un-

less the patient submits to an operation does not condemn the man, but only judges him. If by over-estimating his health the patient underestimates the diagnosis and dies, he has simply condemned himself.

The Bible asks the question, "Who condemns you?" Your neighbor? That does not count, because all your neighbors have sinned too. Who condemns you? Christ? No, not Christ, for it was Christ Who died for you, Who arose again for you, Who prays for you, says Paul in Romans. Not Christ, for Christ is the very One Who saves man from condemnation; "for God sent the Son into the world not to condemn the world, but that the world might be saved through Him." Who, then, does condemn man?—for certainly the Bible talks about condemnation.

Is a man condemned because he has sinned? No, God never condemns man for the fact that he is a sinner who sins. But this is the condemnation, that forgiveness came and man says "no" to God's forgiveness. This is the condemnation, not that man is in darkness, but that "Light" came, and man says "no" to the Light. This

The sixteen charter members of the First Baptist Church of South Gate, California, met in a tent when the church was organized on January 26, 1930. The present large sanctuary, which was dedicated in October of 1950, is ample evidence of the growth that took place in the first twenty years.

Since the Rev. Paul W. Kopp accepted the pastorate just two years ago, over three hundred adults have united with the church, thus testifying to the effectiveness of his ministry. He has sought to place his emphasis on the "Who" rather than the "what" of Christianity and has revived in a literal sense the concept of the "priesthood of believers." To him and his congregation of "lay ministers," the eleven o'clock worship hour "is not the service but the meeting, and the service begins when the meeting ends."

Reverend Kopp is one of the outstanding clergymen of the country, with a pastoral ministry that extends very widely, not only in America but in the mission fields as well. In the broad scope of his work, he shares responsibilities with William D. Davenport, his capable assistant pastor, who has been an active leader of young people's work.

The official church verse is taken from the modern translation of I John 1:3: "We want you to be with us in this—in this fellowship with God the Father, and Jesus Christ His Son."

is the condemnation, not that man is lost, but that "The Way" has come, and man refuses Christ the Way. This is the condemnation, not that man is "dead" spiritually, but that "Life" has come in Christ, and man shuts Christ out. This is the condemnation, not that Jesus Christ finds it necessary to knock at man the sinner's door, but that man will not open the door and let Him in.

THE late world-famous evangelist Gypsy Smith told of a night club in Chicago called "The Gates of Hell." It was just a few doors down from the Calvary Church. One night, an old drunken man asked a young man to show him the way to "The Gates of Hell." The young man took him to the corner and pointed to the sign "Calvary Church" and said, "Just go right by Calvary and you will come to the Gates of Hell."

Man is not condemned because he is drunk with his own ego, his virtues, or his vices. Man is condemned because he goes right by Calvary, he says "no" to God's love-gift hanging high for him, he spurns God's righteousness preferring his own, he believes not and receives not Christ as his Saviour. The condemnation the Bible talks about does not come because of man's sins or failures but because of man's refusal to accept the "cure." This refusal is called "believing not" and is the sin that according to God's Word causes condemnation.

Remember, if you have not yet received Him, you are in LIFE'S GREATEST LIVING OPTION. Until you say "yes" you are saying "no." There is no condemnation here or hereafter to those who believe in His name and receive Him. But those who believe not are condemned already.

Jesus said, "For God sent the Son into the world, not to condemn the world, but that the world might be saved through Him. He who believes in Him is not condemned; he who does not believe is condemned already, because he has not believed in the name of the only Son of God." (John 3:17, 18)

END



Discrimination

Strasbourg, France [NLC] — The "Martin Luther" film has been given the green light in the French-controlled, disputed area of the Saar, but on the condition that theaters will admit none under the age of 16, according to the press service of the Lutheran Churches in France.

The press service pointed out that no such restrictions have been imposed on such Roman Catholic films as "Our Lady of Fatima" or "Bernadette" in the Saar.

The Churchman, Jan. 1, 1955

"Hot Items"

A salesman carrying his sample case arrived at the gift shop of a Roman Catholic shrine and demonstrated "the hottest item this year": a picture of Jesus in a small plastic frame. By slightly moving the picture, the salesman explained, the bearded face of Jesus could be transformed into the beardless face of Our Lady . . .

In the national Catholic weekly, *America*, the shop's manager . . . tells of this and scores of similar incidents she experienced in a "profession . . . where the sublime and the ridiculous dwell together in an absurd, often unholy . . . union." Among her examples:

1) Christmas cards . . . which are peddled to the trade in three categories: "religious," "deeply religious," and "profoundly religious."

2) The "new, handy 'rosary-counter,' [which] has a small dial with all fifteen mysteries . . . Not a mystery is allowed to slip through your fingers anymore."

3) A \$100 medal of a veiled woman, praying, with a race horse and jockey "immortalized" below. The inscription reads:

"Saint Anita, make me a winner."

4) Luminous Sacred Hearts that glow in the dark. "Hot traffic builder—always in demand."

Reports Author Montgomery: "Many other shops like my own . . . take in \$50,000 a year and more . . . They should, to serve the religious orders and the charities to which the money goes . . . But degradation of the symbols of our faith due to bad display and irreverent merchandise is too high a price . . . It is not necessary to use such means."

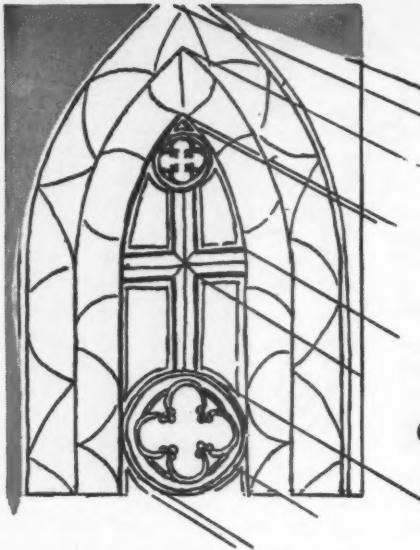
Time, Nov. 15, 1954

Mission to Medics

New Orleans — Catholic physicians should become more vocal in espousing the principles of the soul in medical groups and in their communities, according to Archbishop Joseph F. Rummel of New Orleans.

Addressing the Federation of Catholic Physicians Guilds at its meeting here, Archbishop Rummel reminded the doctors that "the mission of the Catholic physician is an apostolate" . . . He urged the doctors not only to make themselves heard, but to inform themselves on all points so as to be able to present convincing arguments to offset damaging opinions, and to be ready not only to refute godless and erroneous opinions, but to be able to explain away the basis for those opinions.

North Carolina Catholic
Jan. 7, 1955



MIRAGE IN THE CATHEDRAL

To many people Christmas has become Xmas, and that is sad. But there is a church claiming to be Christian that has virtually X-ed Christ out of her worship.

ROMAN CATHOLIC *X-ianity*

WHAT IS RELIGION?

"What must I do to be saved? . . . Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:30-31).

Many people do not know what religion means. Church buildings, altars, priests, ceremonies, pilgrimages, pictures, statues, and so on, are what some people call religion. These may be connected with religion, but they are not religion.

From Roman Catholic pulpits we often hear the following: "We are *the* religion, and whoever is against us is against religion, against Christ." In the Roman

Catholic *Catechism* we read: "Who honors the priest honors Christ; who does injustice to a priest does injustice to Christ, whose representative the priest is." (p. 159) The pope is Christ's vicar and the rest of the priests from Cardinals to friars are his representatives.

By true religion, we mean our relation toward God and toward men. Therefore, Jesus says: "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind, and thou shalt love thy neighbor as thyself. On these two commandments depend the whole law and the prophets." (Matt. 22: 37-40)

by Rev. Ladislav Kubat
tr. by Rev. Joseph Dobes

Every religion is an answer to the question, "What must I do to be saved?" People have different answers to this question. If you ask a Roman Catholic priest what you should do to be saved, he will answer with the Catholic *Catechism*, Paragraph 9: "What God had revealed to Jesus Christ, he entrusted to the Catholic Church."

Thus, the way of salvation is to believe everything the Roman Catholic Church teaches. Not to think, not to weigh, not to examine, but to humbly believe. Is it not comfortable? It is no wonder that people brought up in this manner say that one should die in the religion in which he was born, for all faiths are alike. According to this idea, Christ should not have built another church, and our forefathers should have remained pagans.

We are here to seek the truth. Jesus teaches: "You shall know the truth, and the truth shall make you free." (John 8:32) He points to Himself, saying, "I am the way, and the truth, and the life." Therefore, we cannot hold everything for truth that the Roman Catholic Church presents for us to believe. As evangelical Protestants we believe Jesus Christ and not the Roman Catholic Church. Why? Because religion should be 1) truthful, 2) without superstition, and 3) able to influence life and make new men in Jesus Christ.

The Roman Church does not have even one of these qualities; therefore, it is not truly Christian and is not able to show men the true way to God. To the question, "What must I do to be saved?" the Bible answers with the Apostle Paul's words, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." In effect, that means, "Dedicate your life, your heart, your deeds, endeavors, and thoughts to Christ, and live like Christ." To live a clean, beautiful life dedicated to Christ is true religion. Only

Christ has shown us the true way to God, and the Holy Scriptures show us the way to a clean, consecrated life.

THE ROMAN CATHOLIC GOD

The Lord Jesus teaches us to know God as our Father, and calls Him "Our Father who art in heaven." God is our Father, and we are His children; therefore, whenever we wish, we can go to Him, and pray to Him without a priest and without ceremony. Only one sacrifice does He demand of us—our hearts! And Jesus says: "Be you therefore perfect, as also your heavenly Father is perfect." (Matt. 5:48)

Is this not a happy and delightful religion, the relation of a child to the father? Such a religion, based on the Bible, is proclaimed by the evangelical Protestant churches. God is our Father!

The Roman Catholic God speaks to His children through the mediation of a priest. He can be bribed with money for repetition of prayers; He can be prevailed upon by entreaties of the Virgin Mary, the saints, the angels, and the archangels. About this God the Roman Catholic *Catechism* says, "We worship the angels and saints to help us by their intercession with God." (Paragraph 375) The Roman Catholic God is more dreadful than man. Our children go to their father directly, without intercessors. The Roman Catholic heavenly Father speaks with His children through intercessors. He is not the God of Jesus, but of the Roman Catholic Church. God created man in His own image. The Roman Catholic Church created God in her own image.

Some people say, "We all have one Lord God." This does not seem to be true. The Roman Catholic *Catechism* says, "Nobody can have God as his father who does not have the church as his mother." (p. 51) What kind of mother, what kind of father, and what kind of children! Roman Catholics do not have much faith in God. They would rather go to the Virgin Mary, saints, and angels.

THE ROMAN CATHOLIC LORD JESUS

The Roman Catholic Church changed the teaching of Christ and above all changed and falsified the person of the Lord Jesus. Compare the Biblical Lord Jesus with the one whom the Roman Catholic Church preaches and you will see that Rome has falsified and caricatured Christ. The Biblical Jesus calls to Himself all people; He wants to be the Saviour of all sinners. "Come to me all you that labour and are burdened: and I will refresh you. Take up my yoke upon you and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls." (Matt. 11: 28, 29) "I am the way, and the truth, and the life." (John

14:6) "If you ask the Father anything in my name, He will give it to you." (John 16:23)

These gracious words of our Lord confirm that He is the only Mediator between God and man, the only Redeemer from the power of sin, the only "Lamb of God, who taketh away the sin of the world." (John 1:27) Thus the Gospels and the New Testament reveal the Lord Jesus Christ.

But what does the Roman Catholic Church teach about Christ? "The Lord Jesus handed over His charge to the Roman Catholic Church; namely, teaching, priesthood, royal duties. This power He gave to Saint Peter, Saint Peter to the popes, popes to the bishops, bishops to the priests." And this church teaches and rules for the Lord Christ on this earth.

The accompanying article was written by a former Roman Catholic monk in Czechoslovakia (now an evangelical minister in Prague) and was translated by a retired Methodist missionary to Czechoslovakia. The article was submitted to us under the ambitious title, "Evidences that the Roman Catholic Church Is Not Truly a Christian Church." Through the courtesy of the Reverend Dobes, we are able to share the English translation with our many readers.

About the author, Reverend Dobes writes the following: "I know the Rev. L. Kubat personally. He is a humble, consecrated servant of our Lord Jesus Christ and vicar of the Evangelical Czech Brethren Church."

Reverend Kubat himself reveals the background for the writing of this series of "evidences": "Everything I am writing about I used to believe, and I lived it. I used to be a Roman Catholic, not only a name on the church register, but a zealous Roman Catholic. The church was my joy; the Marian Cult was my greatest delight; the biography of saints was a guiding rule of my life. From my earliest youth as a minister until the last days I spent in the monastery, I was a devout servant of the Roman Catholic Church. Church ceremony, pilgrimages, church celebrations brought me much spiritual joy. In kneeling at the altar in front of the Eucharist or in front of a Marian picture, I experienced much pleasure . . . But all those things were unable to give my heart and my soul that which I later found in the Gospel of Christ: namely, the relation to God, the assurance of faith, and the peace of God which passeth all understanding.

"To one who has learned to know the Gospel of Jesus Christ, all ceremonies and the Roman Catholic Church herself with her entire doctrine and organization appear in another light. He sees the difference between the teachings of Christ and the teachings of the Roman Church, and he cannot understand how he could have believed all those things and held them for truth.

"The Lord Jesus opened my eyes as he did those of thousands of others, and I with great joy wish to testify of His love and truth and how through darkness I was led to light."

The translator has chosen to quote all texts from the Roman Catholic Bible, "so that opponents cannot say that this is a Protestant teaching according to the Protestant Bible."

But in her rule, she practices sacrilege and simony with the teachings of Christ by proclaiming, *Outside the church there is no salvation*. In this church the Lord Jesus has no power. He gave it to the Roman Catholic Church, and He Himself retired.

Are you sorry for your sins? If a priest authorized to hear confession does not give you absolution, you may cry from morning to night, and it will profit you nothing.

Do you want to be saved after you die? Go to the Roman Catholic priest, pay a sum of money, or lay down a good endowment for holy mass, and you can die comfortably.

Do you want to have forgiveness of the sins of your whole life? Make general confession and you will be clean. In the last moment of life the priest grants general absolution and the last unction. All the power of Christ, the power of sacraments, and the forgiveness of sins lie at the mercy of the priest (rest with the priest) and the church. There is no salvation outside the Roman Catholic Church.

AND the Lord Jesus? The church teaches that He dwells day and night in the sanctuary with His true body and blood. The priest sacrifices Him daily at the mass and holds Him in his hands. Christ in the sanctuary is a Saviour keeping silence; the pope of Rome is a saviour who speaks, judges, blesses and condemns, opens and closes heaven. Christ must be quiet. When John Hus, the Bohemian reformer, rejected the pope and appealed to Christ at the Council of Constance in 1415, he was considered guilty of a great crime, and he was burned alive.

The Roman Church does not need the Biblical Christ. Therefore, instead of leading her people to Christ, she leads them to the heart of Jesus, to the five wounds of the Lord Christ. Because she does not have the Spirit of Christ, she adores the body of Christ.

When the Czech Protestants were conquered by the Roman Catholic Austrian and Bavarian armies in 1620, on the White

Mountain near Prague, the immoral Catholic aristocracy considered the Biblical Christ to be too common, so they and the Carmelite friars invented the renowned Amorous Christ Child of Prague, with gold rings on its fingers and a gold crown on its head, and expensive dress. In the church Ara Coeli, in Rome, the Catholic Church has the Christ Child "Bambino." Pope Pius IX at one time took this figure into his coach, and from that time on he would not sit in that coach, because in it he had given a ride to his saviour!

That is the falsified Roman Catholic Lord Jesus. That kind of Christ is an idol and cannot influence man's life. He is a poor Jesus, constantly dwelling on the altar of the church. How often thieves have stolen such figures with the golden monstrance! In November of 1918, someone plundered the Roman Catholic church at Kladno, and the Catholic press actually published the news that at Kladno somebody stole the Lord—and the church was without the Lord. Can anybody steal God?

Evangelical Protestants know another Christ. He does not dwell in empty churches, but He dwells in our hearts, in our consciences, in our families, at our work.

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Where two or three are gathered in His name, there He is among them. (Matt. 18:20) "Christ is our life!" (Col. 3:4)

Therefore, we reject the Catholic mass as idolatry, since Christ is the Lamb of God which was sacrificed once for us. He teaches us to honor God in spirit and in truth. To worship the host is paganism. The mass order was introduced by Pope Gelasius and Gregory the Great around the year 600 A.D.

What does Jesus mean to us? He is our only Saviour and only Mediator of God's grace—our Lord!

THE ROMAN CATHOLIC SAINTS

The Roman Catholic *Catechism*, Paragraph 235, says: "Our fellowship with the saints in heaven consists of honoring and invoking them, and the saints entreat for us with God." The Council of Trent at the twenty-fifth sitting proclaimed anathema on anybody who might deny or oppose the worship of saints.

Every intelligent Christian knows that saints are not omniscient, do not know us, do not see us. The same thing might be said of the Virgin Mary. A Roman Catholic takes refuge in the saints rather than in God. And the holy church has for each state and for each illness a patron saint. One has only to select and command them.

St. Joseph is patron of carpenters, St. Florian patron of firemen, St. Kryspin and Kryspinian patrons of shoemakers, St. Cecily patroness of musicians, St. Hubertus patron of hunters, St. Cosma and Damian patrons of medicine, St. Anton of Padua a patron protecting property, St. Catherine patroness of lawyers, St. Roch patron protecting from pestilence, St. Agatha patroness protecting from pain in the breast, St. Apollon patroness against toothache, St. Peregrinus patron against pain in the legs, St. Jan of Nepomuk patron of discreetness. The list is inexhaustible.

St. Jan is interested also in family secrets. It is said that he saved the rich noble family Schwanzenberg from becoming

extinct. One could recall the patron saints endlessly. Do they not remind us of pagan gods and goddesses? Is this not pure idolatry? The Roman Catholic calls upon the saints instead of upon God.

After a pestilence, the Catholics built in gratitude monuments and chapels to St. Roch and Rosalie. They thanked the saints but not God.

As Christians we honor the memory of distinguished men and women in churches and the nation, but we never worship them. If we did, it would be sin—idolatry. Neither do we worship angels. The same may be said of them as of the saints. They are God's servants serving men. (Apocalypse [Revelation] 22:9)

The Roman Catholic Church claims that the countless number of saints on her roster is evidence that she is truly Christ's church. However, considering the many new unbiblical doctrines which the Roman Church has added and is adding to her canon, we cannot help observing that she is not Christian any more. Worship of saints was introduced 470 A.D. We would search in vain in the Holy Scriptures as to why we should worship saints. Jesus Christ Himself said, "Thou shalt worship the *Lord thy God*, and *Him only* shalt thou serve." (Matt. 4:10) We pity the Roman Church for having erred so deeply from the truth of God.

"We wish the truth to everyone," said John Hus. It is not in malice that the foregoing has been written but rather that our Lord Jesus Christ might be—in a sense—resurrected anew before our Roman Catholic friends, that they might see Him as He truly is—the Son of God and the Saviour of man. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6)

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (II John 9) "He that saith he abideth in Him ought himself also so to walk, even as He walked." (I John 2:6) END

Jesuit Apostasy

(continued from page 13)

tain, seek instruction, not only from a theologian present at court, but conformably to the importance of the matter, from the highest doctrinal authority on earth, whose duty it is to decide in matters of religion and morals, the Vicar of Christ . . . Religious equality is a *morbid condition which may be required by circumstances.*"⁴ (Italics added.)

The Jesuit Francis X. Wernz said: "The Catholic Church undoubtedly considers all religious communities of unbelievers and all Christian (non-Catholic) sects absolutely illegitimate and destitute of every claim to existence. Duly baptized members of non-Catholic Christian sects are formal rebels against the Church if they obstinately persist in their errors. For through baptism they are subject to the absolute and eternal control of the (Roman) Church . . . The Catholic Church alone possesses a real ecclesiastical law objectively and subjectively . . . it is therefore not permissible to deal in one and the same book with the ecclesiastical law of Catholics, schismatics and Protestants . . .

"According to Divine right, all duly baptized Catholics, schismatics and heretics, are subject to ec-

clesiastical law, even against their wish or without their consent."⁵

PHOENIX IN THE FORTRESS

From the preceding evidence and documentation, it is clear that Jesuitism is in direct and unequivocal conflict with Americanism and Protestantism, and any situation of peaceful coexistence is admittedly a matter of temporary expediency, of mere civil toleration—a "morbid condition which may be required by circumstances."

America today remains the bastion of democratic ideals and the arsenal of freedom. But when the fortress is endangered by powerful enemies whose trained minds are in constant insurrection against the American Constitution and Bill of Rights, then it is time to awake out of slumber and take decisive action against the real enemies in our midst.

The struggle against Communism is not only justified but also imperative under the law of survival. But an eye single to the demands of justice compels us to recognize all other totalitarian ideologies succored in our midst, particularly the parent philosophy of Jesuitism, which flourished hundreds of years before the birth of a Communist and which like the mythical phoenix arose from its own ashes with renewed vigor.

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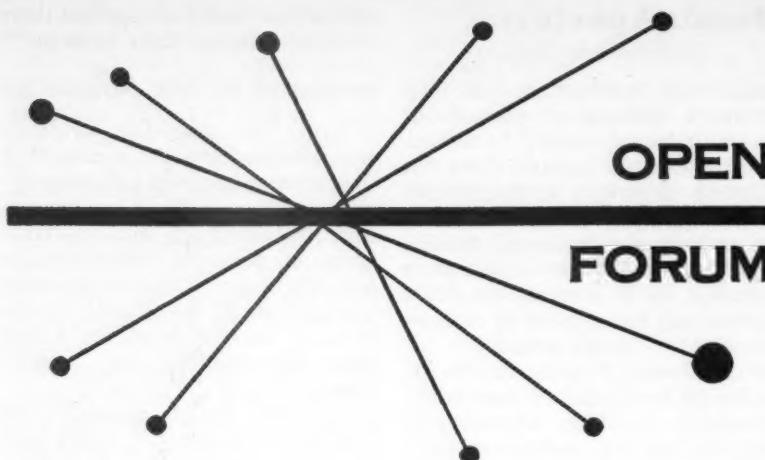
IN this issue we have considered the role of the Jesuits in the Counter Reformation movement and their basic philosophy of opposition to "liberty and justice for all." With the strong conviction that Protestants in particular and Americans in general have much to fear from this "tightly knit, efficient" power within our boundaries, we will conclude next month with important documentation on the Jesuitical doctrine regarding "heretics" and the morality of regicide—all of which *Life* magazine left out.

⁴ Cathrein, *Moral philosophie*, II (4), pp. 563 et seq.

⁵ Lehmkul, *Gewissens und Kultusfreiheit: Stimmen aus Maria-Laach*, 1876, pp. 195, 255-58, 266, 406, 534, 536.

⁶ Lehmkul, *Kirche und Staat*, Freiburg, 1883, pp. 81-83, 180-82.

⁷ Wernz, *Jus Decretalium*, Romae 1898, I, pp. 13, 52, 113.



OPEN FORUM

More on the World Council of Churches

Dear Dr. Montaño:

Several months ago the *CONVERTED CATHOLIC* magazine began sending me a dozen copies of each issue to distribute among friends. I was grateful for this.

I am sorry to see that the magazine has begun a policy of condemning the World Council of Churches. I refer to your editorial of November, 1954 — "Evanston: Where Do We Go from Here?"

You and I belong to a Church which supports the World Council. I take that support seriously. I therefore feel that I can no longer distribute *CONVERTED CATHOLIC*, and I shall request that you no longer send me the dozen copies. If you care to continue sending me the single copy for my own information, I shall be grateful.

For years I have investigated the religious persecution of Protestants in Colombia and for the Evangelical Confederation of Colombia I publish the periodic news bulletins on the persecution, copies of which always go to you. I believe that you can understand how I feel about Roman Catholicism. To me it is the Anti-Christ.

I, too, was disappointed that the World Council did not speak out against the Catholic persecution of Protestants in Colombia and elsewhere. I can understand, though, a few of the difficulties

involved in such a pronouncement. The World Council is moving. Barbieri's voice was heard. Persecution in general was condemned. It may not be moving as fast as you or I would want it to, but it is moving in the right direction. As long as it does, I shall work for it, and pray for it. Its weaknesses I shall try to correct within the framework of the Council itself. As a brother of yours, . . . I urge you to do the same.

JAMES E. GOFF
Barranquilla, Colombia, S. A.

Dear Sir:

As a layman, may I put in a word on the World Council of Churches? In my opinion, Dr. Montaño's question "What did Evanston accomplish?" is entirely justified. Not being qualified to deal with the abstruse theological and ecumenical issues, I can reply only from the standpoint of one who loves religious liberty and believes in our American doctrine of Separation of Church and State.

On that score I would say that the World Council renders stupendous service. Rome's most telling advantage in her long campaign to destroy human liberty and reduce Man to an economic, intellectual, and spiritual slum-dweller has been her world-wide character. Like Communism, to which she is the identical twin, she has been able to pervade the entire social structure, and due to

Views and opinions expressed in this department do not necessarily represent the view-point of this Magazine.

her disguise as a "religion" has had even greater success than Communism in seeping into Governments.

Because no world-wide organization of high moral quality has ever faced her in this field, she has quietly invaded country after country, and through her conspiracy of unobtrusive infiltration has subverted one Government after another to her purposes. She is, at the moment, in process of doing this in the United States, as is so ably pointed out in the article "Straws in the Wind," in *CONVERTED CATHOLIC* magazine, issue of January, 1955.

If the Evanston meeting accomplished nothing more than to unite the non-Catholic world in a set-up which, being founded upon high moral principle, must inevitably find itself in opposition to all for which Rome stands — if it accomplished no more than this, the World Council meeting, in my opinion, has made a massive contribution to the safeguarding of Protestantism in the U. S. and the promotion and preservation of freedom of conscience throughout the world.

DEE SMITH

San Diego, California

Dear Dr. Montaño:

Let me congratulate you on your excellent editorial . . . entitled "Evanston: Where Do We Go from Here?" May I draw your kind attention to the answer to this question which was given quite clearly at Evanston by the World Council of Churches delegate from the Gold Coast, Africa, Rev. Peter Kwei Dagadu, who bluntly asserted that the "split of the Christian church between Protestants and Roman Catholics is a great scandal." To the average African, Mr. Dagadu said, this schism is little more than a "bewildering aspect of Christianity as imported from the West." (New York Times, Aug. 19, 1954)

I do not know whether Mr. Dagadu is himself an average or super-average African and whether he might prefer to have Christianity in his land "imported" from the East, but while claiming to be a "Christian" minister, he should have a sufficient knowledge on the necessity of this "schism" as created by Calvin, Luther and Zwingli, as well as of the importance of the Reformation for Christianity.

One could have reasonably expected that the chairman of the Evanston assembly would have rebuked Mr. Dagadu for his scandalous utterance, or that one after another the representatives of different Protestant Churches present there would have immediately protested against the insult directed towards their denominations, but nothing like that happened. They all swallowed it in silence, while already the ancient Roman maxim stated that *Qui tacet, consentire videtur*—"Who remains silent apparently agrees." Even more significant is the fact that Mr. Dagadu was rewarded, a few days later, by being elected one of the ninety members of the Central Committee of the WCC.

To realize the importance of this episode, it is necessary to recall that already on previous ecumenical gatherings the "divisions" amongst many different denominational organizations called Churches have been branded as "sin," and during the Lund Conference in 1952 the following statement was made: "We well realize that the hope for a united Church lies in maintaining all those elements of Faith and Order which were the fundamentals of the Church *before that unity was broken by sins of men* who could not maintain those elements in a just balance."

A logical sequel of such an attitude can be only a motion at one of the next congresses of the World Council to condemn Luther, Calvin and Zwingli as sinful disrupters of the unity of the Church, to burn their writings upon a stake, and after putting on penitential sacks, to wander together to Rome begging the Pope's forgiveness and accep-

tance back into his favour! This is a clear answer to the question, "Evanston: Where Do We Go from Here?"

REV. ROMAN K. MAZIERSKI

London

Freedom of Religion in Italy

Dear Dr. Montaño:

. . . Enclosed is a copy of a letter which I have written to several Senators concerning our condition here in Italy . . .

S. JOSEPH GENO

Pompeii, Italy

(COPY)

Dear Senator —

Recently the authoritative New York *Times* hailed the decision of the Italian Council of States declaring the constitutionality of preaching the Gospel in Italy by American missionaries as a great victory.

The Italian newspapers published nothing of the sort; it was only for American consumption. The *Times* stated that the matter had been settled and it was "a good thing for both our countries to see it happily settled now." The truth of the matter is that American Protestants are being persecuted for preaching the Gospel. On the technicalities that the sojourn has expired and therefore the American missionary must leave "at once," the police make life miserable for our missionaries.

Italian citizens, members of these Evangelical churches or groups, are menaced, abused and threatened with the loss of their jobs unless they quit attending Evangelical meetings, yet they are not breaking the law. Priests, ordered by their superiors, stoop to the lowest, insulting the Evangelicals, creating calumnies against them, and threatening children with arrest if they go to Protestant meetings.

As to the technicality of the sojourn, why does not the Italian Government issue regular visas for a number of years as the missionaries request and are refused? Why is it that thousands of Americans in Italy overstay

their three-month tourist permit and nobody ever disturbs them? Or, as in thousands of cases, these American tourists are given renewal of their sojourns and stay in Italy as long as they want. Why is it that missionaries are not treated likewise? Indeed it is still a crime in Italy to preach the Gospel of the Lord Jesus Christ.

American authorities seem to play into the hands of the Roman Curia and seriously embarrass American missionaries. How long shall this situation last? Americans should know that there is no freedom of religion in Italy, and that this is the chief reason for the widespread increase of communism.

We have received notice again from the police to leave Italy *at once*. Along with us are ministers of various Protestant denominations who have received the same notice. Therefore, Mrs. Geno, our two-year-old Gloria and I left for Germany for several days in order to receive the regular three-month sojourn. When we applied for sojourn it was flatly refused and we were told to leave immediately. Again our lawyer and the President of the Italian Assemblies of God presented a request for sojourn. Again we received notice from the police to leave and to give them date and place of exit immediately. Where is this freedom of religion that the American papers so boldly declared? Are we to leave? For what reasons? Does the Italian Constitution afford us liberty? Please give this matter your keenest attention, and we would appreciate a word from you.

(S. JOSEPH GENO)

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The Roman Catholic Theme MARIOLATRY

Catholic Bible Teaching

About Mary

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The title, message and cover design, combine to make an inoffensive booklet, written by one who has come out of Rome himself, John Ingram, teaching at Northwestern schools, author of "Message to Roman Catholics," which has been greatly used of God, has done a much needed work in compiling this information.

Each .20



The Roman Catholic Church and Democracy, by Harold R. Rafton (Beacon Press, 24 pp., \$35)

What Do Roman Catholic Colleges Teach? by Harold R. Rafton (Beacon Press, 23 pp., \$35)

In these two brief but adequate booklets, Harold R. Rafton gives a comparative analysis of the political teachings of the Roman Catholic Church, both as voiced by the hierarchy and as expounded in Catholic colleges.

In the first essay, the author, putting the accent on the positive and referring strictly to official Catholic sources, compares Roman Catholic political theories with basic American tenets as embodied in the Constitution of the United States.

It is not the author's purpose to engage in sterile polemical fencing. He is more concerned with trying to show to the enlightened and unbiased American Catholic that there are many instances where allegiance to the pope and to the American Flag are openly in conflict. In the event of such a conflict, the author asks his Catholic reader, "is it any wonder that the five-sixths of our people who are not Catholics should view with the gravest concern the ever more insistent attempts of the Roman Catholic Church, in the name of religion, to put such doctrines [i.e., those which contradict what is stated in the Bill of Rights] into practice in this country?" (p. 18)

The analysis of the Roman Catholic apparatus of political theories (as taught by Leo XIII,

whose nine political encyclicals are extensively quoted) is brilliantly and acutely carried out. Eight constitutional highpoints are examined comparatively against the backdrop of the papal pronouncements. Rafton synthesizes the resulting antitheses, stating that the Catholic political system "(1) condemns our American credo, demanding first loyalty to its doctrines and forbidding independent thought; (2) makes it obligatory for Catholics to combat our American credo; (3) forbids Catholics from modifying their system according to the American ideals; (4) forbids Catholics to question their Church authorities or to take action even where these prelates may admittedly be guilty of grievous sin." (p. 17)

On the other hand, the author seems to be rather naive when, trying to make a distinction between the strictly devotional and religious facet of Catholicism, and the political motivation of the same, he dares to venture a suggestion to the sincere-minded American Catholic that he should start a campaign of democratization within his own church! Rafton is rather confident that the average American Catholic will be startled and indignant when he is made aware of the true essence of Roman Catholic teachings.

He also trusts that if "the American heritage will mean so much to him [i.e., the American Catholic] there will be no question which [allegiance] he will choose to follow. As Leo [XIII]

pointed out . . . 'No man can serve two masters'; so the American Catholic can but repudiate the anti-democratic doctrines of his Church if he is to be the good American he surely wants to be." (p. 20)

Rafton evidently interprets the organizational life of the Roman Catholic Church in Protestant terms, if he expects the Catholic layman to take a stand against the hierarchy. We do not exclude the possibility, however, that in line of principle a Roman Catholic may differ from the hierarchy on political or social matters, provided he is prepared to pay the price of such difference. But, frankly, how many will be willing to pay the heavy price which that difference involves?

The second booklet deals with the Catholic principles of politics as taught in the Catholic colleges.

In the foreword, Rafton justly remarks that while "the textbooks used in many schools and colleges are being closely scrutinized by numerous investigators in an effort to detect any teaching which may run counter to American ideals, these textbooks appear to have received little consideration." With the intent of probing into this practically untouched area, the author has focused his attention on a standard Catholic textbook on political theory, namely, that of Ryan and Boland, published by Macmillan in 1940.

Rafton dramatically contrasts the routine of the double standard followed by the American Catholic hierarchy in political statements. When addressing the American public at large, the American episcopacy is extremely cautious about avoiding all reference to what is contrary to the doctrine and practice of Americanism, lest an allergic reaction be provoked in the audience. On the other hand, in speeches and publications meant for a restricted circle of the initiated, the "esoteric" truth is given without limitation or dilution.

A remarkable example of this double standard procedure is the case, referred to by the author, of the oft-publicized address of Archbishop Ireland (entirely and pompously reported in the last

chapter of Ryan and Boland's book) in which the Irish-born prelate rhapsodizes about Americanism. For decades this speech has been the *piece de resistance* of an alleged patriotism and independence of thought on the part of the American Catholic hierarchy. Yet the very same prelate, in the March 4, 1899, issue of the English Catholic periodical *The Tablet*, professes—in the same rhetorical vein—his unconditional allegiance to the political and organizational principles taught by and embodied in the Holy See, and loudly condemns the "errors" of Americanism.

Therefore, Rafton asks if it is possible to "find a more striking contrast between profession and practice—between the archbishop's brave show of independence of thought before his lay audience, and his hasty avowal of conformity when confronted with a reprimand of his pope." (p. 20)

Roman Catholic authors are well aware of this weakness of their front, and the apologetical tone is much too evident in their commentaries on political doctrines not to leave the impression that they feel somewhat uneasy in their attempt to sugarcoat what they think is unpalatable to Americans, and in their effort to explain away whatever undemocratic material is contained in the papal pronouncements.

Unfortunately, this matter is not just a subject of verbose polemic on a merely speculative level. Anti-American doctrines are being "openly taught to over a quarter of a million youths on the spacious campuses of the Roman Catholic institutions all over the country." (p. 21) To take a cavalier attitude and discount the problem as irrelevant—in this present period of American history when a national character is emerging along with a rather integrated American culture—will certainly mean that this once-Protestant nation is destined to pass into another and different cultural phase under the religious and political preponderance of the Roman Catholic Church. The American democracy is actually living on borrowed time.

The Lord Turned

(continued from page 20)

Christ. It was pathetic and shocking to see how the priests used to take advantage of them, not only by teaching all sorts of medieval superstitions and instilling terror of hell, but also by making material profits on their credulity.

This certainly was not the way Jesus dealt with the multitudes who came to Him. His example filled my heart with compassion for my parishioners, "because they were scattered abroad like sheep having no shepherd" and dominated by hirelings. I believe that it was His guidance that made me decide in my teaching and preaching to keep as close as possible to His own Gospels, which I could not believe contained anything wrong. His example also showed me how to avoid filling anybody with fear and terror, especially the little children, to whom I gave "religious instruction." To them I presented Jesus as a loving Friend, of whom they had no need to be afraid, according to His words: "Suffer little children to come unto Me, and forbid them not: for of such is the Kingdom of God." (Luke 18:16)

Sometimes I earnestly felt like bringing near to the Saviour those simple souls entrusted to me, but I myself was still far from Him. I was on the wrong way and unable to find the right one leading to Him. But there remained one thing that I certainly was able to do, and that was to pray.

I used to lock myself up in the empty church, either in the afternoon while there was nobody in, or late in the evening, when only the moonlight breaking through stained glass windows softly dispelled the darkness. There I would fall on my knees and cry to the Lord: "O God! Show me the way out of the darkness to Thee! Tell me what is wrong and what is right!"

So I prayed for years and years, apparently without any visible change, and my spiritual struggle continued.

(To be concluded)

MIRACLES in the PRISONS OF GREECE

In the State Prisons of Greece a great work has been done as the result of thousands of Greek New Testaments and Bibles contributed by the Million Testaments Campaigns and the American Mission to Greeks. We want to give you the testimony of a dear Greek prisoner in the Rural Prison of Ayias on the Biblical Island of Crete.

"I want to thank you from the bottom of my heart for what took place in my life as a result of reading your evangelistic magazine, the 'Voice of the Gospel.' You, my beloved brethren, are directly responsible under God for the salvation of my soul. (Hundreds of copies of this monthly Evangelical magazine published by the American Mission to Greeks are distributed in the prisons and hospitals.) You have rescued me from my evil ways and I have been born again. How I'd love to get the magazine regularly. (Maybe someone who reads this would like to subscribe for him at \$3 a year.)

"I would love to contribute to this marvelous work that you are doing, but I am poor and destitute. I believe, however, that the Lord will lead others to help so that many prisoners like me may find Christ. Why don't you send your magazine and the Word of God with it to every prisoner in Greece? I know many more would come to the Lord if you could only reach them with the Gospel. I'd love to have a Bible for myself and at least 100 copies of your magazine and 100 Greek New Testaments for my fellow prisoners. (A Bible costs \$1.00, and we can get 5 Greek Testaments for \$1.00.) Please do pray for me, also, and think of me, your brother in bonds. You have saved me from death through the Gospel of Christ, for which I am deeply grateful."

GEORGE GIGIMES

NOTE: You may have a definite share in this wonderful ministry among the prisoners of Greece by writing to the American Mission to Greeks, Inc., Dept. C, P. O. Box 423, New York 36, N. Y. (or to 90 Duplex Ave., Toronto 7, Ont., in Canada). If you want to know more about this work write for a free copy of the diary of the Second Missionary Journey of the Rev. Spiros Zodhiates, General Secretary. On the first page is a picture of him sitting in the ancient prison of Philippi where Paul and Silas were imprisoned. This 61-page book will be sent you free on request.

IPSE DIXIT

Clare Boothe Luce:

"If there could be such a thing in this modern age as a Saint of Public Relations, he is this pope [Pius XII]." (*Newsweek*, Jan. 24, 1955)

Pope Pius XII

solemnly condemned the tendency among present-day Catholics to "think that the leadership and vigilance of the church are not to be suffered by one who is grown up." Such people "are unwilling in their final personal decisions to have any intermediary placed between themselves and God, no matter what his rank or title . . . Even though to someone, certain declarations of the church may not seem proved by the arguments put forward, his obligation to obey still remains . . . We must take an open and firm stand against the error of believing the church's authority is limited to purely religious matters . . ." (From a papal utterance of November 2. Quoted in *Protestant Action*, November, 1954)

Judah Raby,

in an article "Interfaith — On What Terms?" published in Jewish *Congress Weekly* regarding the proceedings of the Foundation for Religious Action in the Social and Civil Order: "It was made abundantly clear that both the Protestant and Jewish members of the planning committee were so glad to have the Catholics aboard that nothing would be said or done to cause them

any concern. As a result, all controversial subjects were to be avoided — which meant all real problems like the relationship between individual freedom and national security, violations of the separation of church and state, the circumscription of the democratic process in the name of anti-communism and related matters. This Foundation is to be presented to the world as an anti-communist merging of Catholic, Protestant, and Jewish religious forces on the American scene. The Foundation will bear watching by democratically oriented religious and community organizations." (*The Churchman*, Jan. 1, 1955)

Abbe Henri Pierre,

upon receipt of \$6,000 from Charlie Chaplin as part of the "peace prize" awarded him by the communists: "I am particularly touched that this charitable gesture has been made by an artist who all his life has wished to incarnate the little man — the man without position, without money and without learning. The help which Charlie Chaplin is extending by giving one part of the world something he has received from another part is particularly significant.

"I have been asked if I would dare accept money which came from the communists. If I refused it I could be reproached for sacrificing charity to politics. I cannot refuse it as long as so many unfortunate people are still in distress. I wish that today would open a new era in which war is no longer waged by drop-

ping bombs but by dropping checks." (*The Priest*, Dec. 1954)

Father Leo Trese:

"Apostates are to be found almost every parish: people who will tell you that they once were Catholics, but that they don't believe in any of it any more. Very often apostasy is the end-result of a bad marriage . . .

"Christian burial by no means guarantees that the soul will go to heaven; but the Church does not want to compound the sorrow of the survivors by denying Christian burial if any valid excuse for it can be established. (*North Carolina Catholic*, December 10, 1954)

Prof. Williams S. Stokes,

of the University of Wisconsin also present at the Columbia University conference: "The Roman Catholic Church in Latin America is hierarchical, authoritarian and anti-democratic in both organization and procedure." therefore "conditions the individual more frequently toward the development of an authoritarian personality than toward a democratic one." (*The Churchman*, Dec. 1, 1954)

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